
Notes

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HAD 101

Modules 1 – 25 Notes

Hadeeth Methodology and Terminology

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Notes

Contents

Module 1 – Hadeeth Methodology	8
Module 2 - Chapter 2 – Compilation of Hadeeth	13
History in Recording of Hadeeth – Tasreekul or Saheefa)	13
Stages of Hadeeth Recording and system and attitudes towards Hadeeth.....	14
Era of the -Taabi’oon 1 st Century	14
Era of The Taabi’ut-Taabi’een – 2 nd Century	15
Era of the Saheehs 3 rd century	16
Summary - Stages of writing	17
Module 3- Hadith Critical consciousness of Hadeeth and its Isnad.....	18
Conditions and Procedures were attached to hadeeth	18
Conditions pertain to Hifz and how it develop into the history of Hadith sciences.....	20
Module 4 - Tahammul al Ilm – Hadeeth – way in which Hadeeth is received	22
Tahammul	22
Historical development / analysis.....	25
Module 5 – Ilmul Diraayah and Ilmul Riwayah - Two Major Division in the science of Hadeeth.....	27
Two major Sciences of Hadeeth	27
Definition of Ilmul Riwayah	27
Definition of Ilmul Diraayah.....	27
Sciences related to Ilmul Diraayah.....	28
Literature related to Ilmul Riwayah.....	30
Module 6 - Chapter 6: Conditions for acceptability of Rawi (Narrator).....	33
Four Conditions for Legitimacy of the narrator:	33
What is Jarh wa ta'deel?	34
How to deal with conflicting reports?.....	36
Module 7 - Chapter 7: Classifications of Hadeeth terminologies (Ilm Mustalah al Hadeeth)	37
Saheeh Hadeeth	37
Levels of Hadeeth (Imam Nawawi's Hierarchy of strength within Saheeh)	39
Module 8 – Hasan and Da'eef Hadeeth	40
Hadeeth Hasan.....	40

Notes

Hadeeth Da'eef - Weak Hadeeth	41
Mursal/Maraasil:	41
Munqati	42
Mu'addal	42
Mudalees.....	42
Mu'allil:.....	43
Summary Da'eef Hadeeth – 10 most popular weak hadeeth category	43
Module 9 – Da'eef Hadeeth Cont	45
According to hidden defect found in the Isnaad or text	45
According to nature of the text and Isnaad	45
Hadeeth categories which may be Saheeh/Hasan/Da'eef	47
Marfoo.....	47
Musnad	47
Muttasil	47
Al Muannan.....	48
Muallaq	48
Al Fard: Singular/Solitary	48
Ghareeb	48
Azeez and Mashroor and Mustafi hadeeth	48
Module 10 - Classifications of Hadeeth terminologies (Ilm Mustalah al Hadeeth)	50
Saheeh Hadeeth	50
Hasan Hadeeth	50
Hadeeth al Mutaabih/AsShahidh - Hadeeth that supports other hadeeth.....	50
Hadeeth al Mutaabih	50
Hadeeth as Shahidh	50
Hadeeth al Mudaraj	51
Idraaj in Isnaad	51
Hadeeth Musalsal	51
Hadeeth al Musahhaf	52
Hadeeth al Muharaf:	52
Mawdoo - Fabrication	52

Notes

Module 11 - Chapter 8: Shuboohath(Controversies) leveled against Hadeeth	55
Enemies who leveled controversies:	55
Reason for Shuboohath:	55
Seven Controversies:	56
Shuboohath 1: Qur'an alone is sufficient and no need for Sunnah	56
Shuboohath 2: Sunnah was not preserved as promise was to preserve the Qur'aan	56
Shuboohath 3: Prohibition to write Hadeeth	57
Shuboohath 4: Later publications/written recording of Hadeeth	58
Module 12 - Chapter 8: Shuboohath (Controversies) leveled against Hadeeth	59
The Seven controversies con't	59
Shuboohath 5: Fabrications of Hadeeth	59
Shuboohath 6: Ulema of hadeeth focused only on purifying Isnaad (chain) and not on purifying Matn (text)	59
Shuboohath 7: Prophet never write letter (Hadeeth) to other rulers inviting them to Islam	60
Module 13 - Chapter 9: Practice of Storytelling in Islaam	63
Linguistic Definition of Qasas/Qussas	63
Origin / Benefits of Story telling.....	63
Criticism about Qassas - Story tellers:	64
Historical Origin of this Practice	64
Conditions pertaining to Qussas (actually Al Wai'dh) (Ibn al Jawzee)	65
Significance of Storytelling today	66
Attitudes of Sahaba and Tabee een towards story telling	66
Module 14 - Chapter 10: Mustalahaat wa Al Faaz Ilmul Jarh wa ta'deel	67
Definition of Jarh wa ta'deel	67
Classification Schemes overview:	67
Imam Ibn Abi Hatim ar Razi's Scheme	67
Imam Ibn Salah:	68
Imam Al Hafidh adh Dhahabee	68
Imam Al Hafidh al Iraquee	69
Imam Ibn Hajar al Asqalanee	70
Imam Al Hafidh as Sakhawi	71
Module 15 - Chapter 11: Treatment of Hadeeth by Fiqhi Schools	73
The relationship of Hadeeth with legislation	73

Notes

Wahy	73
Qur'aan	73
Hadeeth	73
Hanafi Math-hab:	74
Maliki Math-hab: - opposite to the Methodology of Hanafi Madhab	74
Shafi'ee Math-hab:	75
Conclusion – Importance of Hadeeth in the formation of Hukm / Fiqh	76
Module 16 -Various approach in using Ahad and Mursal Hadeeth	77
Ahad Hadeeth	77
Examples from Major Sahaabah's	77
Conditions set by different Sahaba	77
Exceptions where Ahad rejected	78
Examples of Rejection of Ahad hadeeth	78
Treatment of Ahad hadeeth by various Schools - conditions	79
Summary	81
Module 17 – Ta'arud and Tarjeeh	82
Ta'arud & Tarjeeh – Conflict and Preference	82
Ta'arud	82
Scholar's opinion on Mukhtaliful Hadith/Ta'arud-	83
Differences between Mushkil & Mukhtalif	83
What is a true contradiction (Ta'arud al Haqeeqi)?	84
Various reasons why Ta'arud takes place & methods of doing away with Ta'arud	85
Scholars dealing with Ta'arud- (Order of Approach)	86
Summary	87
Module 18 – Chapter 12 - Naskh (Abrogation)	88
Definition of Naskh	88
Differences between Takhsees & Naskh-	88
Conditions on Naskh (for Qur'an & Hadith):	88
Major differences between Takhsees and Naskh:	90
Differences between Naskh & Badaa'	90
Ways/Tools of identifying a Naskh in Hadith-	91
How Ta'arud manifested in Fiqh & how Naskh explained this Ta'arud-	92
Module 19 - How Tarjeeh is performed – Chapter 14 (Ways of Preference)	93

Notes

Tarjeeh:	93
Classification:	93
When to perform Tarjeeh?	93
How to perform Tarjeeh	94
Purpose of Tarjeeh	94
Conditions of Tarjeeh itself-	94
Different ways of Tarjeeh	95
Module 20 - Takhreej al Hadeeth – Chapter 15	100
Takhreej al Hadeeth-investigating or researching a hadith.	100
3 main forms of sources/books in Takhreej al Hadeeth	100
Requirements to engage in Takhreej al Hadith-	100
Benefits of Takhreej:	100
Historical development of Takhreej	101
Several forms of hadeeth retrieval-	102
Module 21- Imaam Bukhari & his Saheeh Bukhari	107
General details - Life	107
Imaam Bukhari's teachers	108
Character & Personality of Imam Bukhari:	108
Controversies / Challenges	109
How did he start to write the Jaami as Saheeh?	110
His book – Saheeh Bukhari.....	110
Module 22 - Major works of Hadith	112
Imam Muslim (203-261 AH)	112
Saheeh Muslim – Imam Muslim compilation of Hadeeth	112
Imam Muslim's organization of Fiqh classification□	113
Imam Abi Dawood(202-275 AH)	114
Imam An Nasaee(215-303 AH)	116
Book-As Sunan al Kubra	116
Al Mujtaba	116
Imam at Tirmidhee	117
Book-Jaami' at Tirmidhee	117

Notes

Summary	118
Module 23 - Women’s Contribution to Hadeeth	119
Status of Women in Islam - Qur’an & Hadith:.....	119
Difference between Shahaadah (testimony) and Riwaayah (Narrating a Hadeeth)	120
Role of women in hadith	120
Some great Muhaddithaat’s:	121
Sources of Learning for Women	122
Historical development of hadith for women (4 stages)	122
Summary-	123
Module 24 - Ibn Hajar al-Asqalani & his Fath al Baari	124
Imaam ‘Haafiz’ Ibn Hajar Asqalani	124
Book- Fath al Baari	125
Looking into Fath al Bari - An example: Hadeeth of intention.....	126
Explanation of the matn of the Hadeeth	127
Summary:	128
Module 25 - Jaami’Uloom al Hikam by Rajab al Hanbali	130
Textual reading of a work in hadeeth	
130 Rajab al Hanbali	130
Differences between Jaami’Uloom al Hikam & Asqalaani’s Fath al Baari	130
Repetition in Jaami’Uloom al Hikam	130
Sample Hadeeth chosen – Hadeeth of Iman	131
Summary of his work:	135
Detailed explanation of Hadeeth:	135
Purpose of this module	135

Notes

Module 1 – Hadeeth Methodology

Al **Usool** is plural of Al Assal – foundation upon which something is constructed

Hadith is -Words, actions, taqreer - decisions, and sifah of Prophet

Usoo al-hadith: Science that investigates the foundation upon which the hadith rests, includes – matn (text) and the isnaad (chain of narrators)

Usool ul Hadith

- Study of the text and not study of isnaad (chain of narrators by which a text is reached)
- **Isnad**-chain of narrators by which a text is reached, each person represents a link in the chain of narrators, ladder for which we climb to reach the actual text

Objectives

- Introductory info to be aware of terminology used and usage
- General knowledge of the many different components within the hadith
- What the components are –identify components, the principles upon which the hadiths rest, the mechanism in which they are approached and how the components connect and relate to each other

Purpose – not to dwell too deeply into the issues but rather to take the general foundation and principles to proceed and understand and appreciate the science of hadith

Linguistic (Mana lugawee) meaning of Hadith – to speak, to talk

- Qur'an - Surah Kalam vs 44 – Leave me alone and who rejects this communication - Hadith - (the Qur'an)
- Hadith - Verily the best of Hadith is the book of Allah – Hadith is a written communicated speech
- Qur'an - surah Taha vs 9 – Has it not reached you the speech of Moses – Hadith means story in this verse
- Qur'an – Surah Tahreem vs 33 – When the prophet confided in one of his wife –

Notes

- All the above usages agree with the linguistic meaning of language or speech – story, message, speech

Technical – Mana Al istilaahi

- What has been attributed to the Prophet from his sayings, doings, takreer – decisions, his sifa – attributes
- Incorporates all of his speech and physical actions and all of his moral and physical characteristics and attributes and all of his decisions he made – whether he approved of something or disapproved of something

Video B

Sunnah – synonym of Hadith

Sunnah

- Literal meaning (Mana lugawee) -path, direction, Sunnah – way used in the Qur'an
- Surah Khaf vs 55 –

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

established practices (punishment of those who disobey- or those who rebel Allah's message)-

- Surah Fath vs 23:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

the established roles any change the way Allah has decree things

- Surah Fatir 43:

فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا • وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا

cannot be able to modify or free from the sunnah of Allah

- Hadith – Whosoever performs a good practice in Islam he receives his reward and the reward of all those who perform it after it. Similarly, whoever performs a sin he received the sin for that act and the sin of all those who practice it after him.

Sunnah ☐ Saying, actions, and attributes, everything he did – practices of Prophet throughout his life ☐

in this way **Sunnah and Hadith are synonymous** – the both present his life – action, saying, attributes

Notes

Hadith - Upon you are my sunnah and my practices and the practices of the Kulaful Rasheeden from after me – this includes people other than the Prophet in the term Sunnah

The prophet decreed to Muslims to emulate his practices and the practices of the rightly guided Caliph

How does this mean that Sunnah and hadith are synonymous?

- **Sunnah** – physical application and implementation of the Shariah (derived from the prophet and sahabah and the rightly guided caliph – includes the practices of Prophet as well as of his companions and senior tabeein.

In this course – hadith and Sunnah are used synonymously

How Hadith / Sunnah present an authority outside of the Qur'an?

Qur'an – obligation for us to follow prophet

- Suran Nisa vs 65 - Verily, by Lord you do not believe until he judges between the two of you in your disputes and they do not find in themselves any difficulty in accepting and submitting to your decision (decision of Prophet) that decides between disputes of the sahaba.

Ibn Kathir in his Tafseer

- Submission – both internal and external submission indicated a physical submission in terms of a will to submit (not only because he is a prophet and leader but because they recognized that he is the prophet and Allah sent him to them and in charge with duty in explaining the Qur'an to them)

Surah Najm – *and he does not speak of his own persuasion but rather he speaks of divine authority* revealed indicating that the saying and actions are a form of revelation – something inspired by Allah. this is the reason the prophet is infallible with respect to the deen.

Surah Nur vs 62 – *and that if they were ...verily those who believe are those who believe in Allah and His messenger – belief is not complete unless one belief in both Allah and His messenger*

Collective decision cannot be taken until first the mission of the Prophet is ... comprehensive guide to the explanation of the Qur'an – the physical enactment of the teachings of the Qur'an – example of the prophet. He does not speak of

Notes

his own will and desire but from inspiration this allows human beings to emulate and imitate the prophet.

He is the prophet of Allah. **the authority of the hadith is an authority that extends from the Qur'an itself**

Surah Nisa vs 59 – attee ul la ha wa ate ul rasool – O Ye who believe **Obey Allah and Obey His messenger** and those who are the forth comers in the sciences and if you were to dispute in anything then **refer the matter to Allah and His messenger** if you did indeed believe in Allah and the day of reckoning and the best of understanding and interpretations. ﷻ the Qur'an and Sunnah both are sources to judge between disputes

Surah Al Imran vs: 51 - **Obedience of Prophet is indeed love of Allah** – it is out of this love that someone obeys Allah. **“If you indeed love Allah then follow me (the Prophet) Allah will love you and forgive you your sins, verily Allah is All Forgiving All Merciful. “**

To follow my example and example of the Kalifa Ar Rashideen

Ijma of Scholars - No evidence in Muslim history indicating that the hadith has been ever been a controversial source of authority in Islam – on the contrary is has been an established fact and deeply ingrained practiced from the time of the sahaba, who follow the example of the prophet - how a Muslim is to be a Muslim by following the prophet

Examples of Prophet – his sunnah are not from his own mechanism – but forms of revelation or inspiration (Surah Najm) – he does not speak of his own will

What is the relationship of the Sunnah to the Qur'an?

Sunnah of Prophet complements the Qur'an in every way

Explanation and teaching of Qur'an found in the sunnah

Does not contradict nor oppose the teachings of Qur'an

They are from one and the same source – forms of revelation from the One – Allah

Notes

Functions of Hadith/ Importance of Hadeeth

1. Confirms some of the Qur'anic references – Buniya islam al la khamsin ... Islam is built on 5 pillars ... and Muhammad is the messenger, perform obligatory prayer, zakaat, hajj and fast in Ramadan – this hadith confirms many verses in the Qur'an –surah Bakara 184

2. Explains general teaching of the Qur'an (Tafseer)

- Salaah - Ch 2 vs 83 – Allah ordered us to perform the Salaah and Zakaat – but there is nowhere in the Qur'an of **HOW** to perform the salaah given in the hadith –

Pray as you see me pray

- Hajj – how to perform it – the hadith tells us how – the prophet shows us how

3. Takhseesul an – Specialization of a general law or exception – wording which involves all

Surah Nisa vs 11 – in your will – give to your male children twice to what u give to) female – waseeya includes all men (which includes prophets)

Hadith – we do not inherit what we have left as sadaqa – this form of inheritance does not apply to the Prophets. the Qur'an included all men but the hadith specialized the exception of law with regards to prophets and messengers

4. Give direction to an absolute address in the Qur'an – a verse which address something in an absolute way – the hadith defines what is meant

- Surah Nisa vs 11 – Inheritance after the waseeya (will) or death – what is not identified is the portion which is given in the will or which is an inheritance – later explained in Hadith
- The fraction which is taken from the deceased is one third for waseeya

5. Explain ambiguous terms in the Qur'an

Al A Nam vs 82 – those who believe and do not compromise their believe with associating to it with any form of oppression

When the sahaba heard this verse were perplexed – there are many forms of oppression

– they were afraid that they do zulm (oppression)

Notes

The prophet responded to them – it is not as you think, have you not heard the verse in Surah Luqmaan vs 13 – verily shirk is a great form of oppression – so what is intended here by the word zulm is to perform shirk – to associate partners with Allah.

6. It abrogates some of the earlier injunctions of the Qur'an

- Intoxication is forbidden in Islam – Qur'an abrogated by other Qur'anic verses

(stages in which intoxication made haram)

- Surah Bakarah vs 180 – Abrogated by the hadith
- Qur'an - Waseeya - a will is defined involving the inheritors
- Hadith – there is no form of will for those categories of inheritors within who qualifies to receive some of the position of the deceased relative

Functions of Hadith collectively agree in a complimentary nature to all of the Qur'an

Impossible that Hadith can contradict the Qur'an but supports it

Hadith represents authority – we must obey – stems from Allah through the Qur'an which sanctions the hadith. sanctions the obedience of the prophet

Serves to identify the purity of the reports (hadith)

Qur'an – *Mutawwatir* – in its meaning and wording and communication

Hadith – Strong, weak, fabricated – since they represent a divine source of authority there has to be a mechanism to weed out the strong from the weak – so we do not doubt the authority how it was related – that is why this science is important

Notes

Module 2 - Chapter 2 – Compilation of Hadeeth**History in Recording of Hadeeth – (Tasreekul or Saheefa)**

- Nothing happens in isolation – factors surrounding the event explain why things happen as they do
- Internal and external forces that contribute to what happens
- Begin with the history of the message of Islam – message revealed on to the Prophet – Qur'an and Hadeeth.
- Recording of Hadeeth begins later
- Qur'an vs 2 – He is the one who sent to them (the unlettered) a messenger from among them
 - Means that the people he was sent to were unlettered. Prophet also unlettered
 - From this message – people think that the Arabs were completely unlettered – not true. There were people/Arabs who recorded things, events, poems, - both orally and in writing – therefore not unlettered.
 - Mecca – center for business
 - People come to Mecca for Hajj and take caravans to trade – lots of trade also written. There were those with skills of recording / writing before Islam – but not widely available
 - Lack of concrete evidence suggests that the Arabs were completely unlettered. Evidence that suggests some form of recording did occur. the Qur'an itself was recorded on leaves, rocks, etc.
- Ibn Hisham – after Battle of Badr – some captive from Meccans who were capable of reading and writing were charged to teach people of Madina to read and write so that they can be set free.
- When Prophet migrated to Madinah, he had an agreement / contract in a written form – widely acknowledge to the extent of Mutawatir (many narrations) – certainly authentic
- Writing was available in time of Prophet.
- **Why was hadeeth not recorded in the early stage of Islam?**
 - Evidence that suggest there were writing of hadeeth during the prophet's time
 - this did not reach us but the sayings of the prophet did reach us

Notes

- Writing Hadeeth was not encouraged - The Prophet said do not write ... anything other than the Qur'an and whosoever wrote anything other than the Qur'an should erase it.
- (Bukhari) Who so ever fabricates a hadith
- Not absolute ban. After Qur'an was established and there was no longer any fear of mixing the Qur'an with the Hadeeth – this ban was lifted
- **Wisdom behind ban**
 - The Qur'an will not be contaminated with hadeeth
 - The people to concentrate on the Qur'an
 - Later concentration of Hadeeth - these two assert the sources – Qur'an as first and Hadeeth second. First learn the Qur'an then Hadeeth as hadeeth explains the Qur'an – logical progression in writing down Qur'an and Hadeeth
- *Abdullah Ibn Amr* first written record of Hadeeth – *Sahefatul Saadiqa* famous written content preserved. He went to the Prophet and asked permission to write whatever he said and the Prophet said yes
- Abu Hurairah – he said that he had many hadeeth but only Abdullah Ibn 'Amr ibn Al aas because he has written down the hadeeth recorded hadith on *manasik* of hajj.
- Abdullah ibn Abbas – recorded hadith on stones – when he passed away, he left a camel load full of stones with these inscription
- **Writings did take place but none exist today**
 - Recording of hadeeth began in the second century with Abdullah ibn Al Azeez but actually occurred in the first century.
 - Later form of recording was systematic form in publication
 - Recording of everything the Prophet did only possible with a community of people – due to the vast number of hadeeths

Stages of Hadeeth Recording and system and attitudes towards Hadeeth

Time of Khulafa ar-Rashideen – remain absent in written form

- **First Khalifa – Abu Bakr**

Notes

- authenticating hadeeth already began – he did not accept hadeeth unless it was accompanied by a witness – must be supported by another person
- possible because the Sahaba were all just and they had the best memory (no one with bad memory)
- they were very careful of not attributing to Islam anything that was not of it.
- **Second Khalifa – Umar Ibn Abdul Khataab**
 - First person who thought about recording hadeeth in a systematic fashion
 - He made his intention known
 - He spent one month in Istikharah on this matter
 - After this period, he went to the public and said he will not sanction this recording of hadeeth for fear that he is presenting a book that will undermine the Qur'an (like the people before us which took their prophet as God)
 - He did not engage in this major project
 - Form of authentication during his Khilafa – Abu Musa Al 'Asharee – he narrated a hadeeth that Umar did not know and Umar said that if you do not come with another person supporting this hadeeth, I will punish you in some way. this shows the care taking in identifying the true hadeeth from others.
 - Spirit of not mixing Qur'an with hadeeth remained dominant during the time of the Sahaba. Remained focus on the Qur'an

Era of the -Taabi'oon 1st Century**Taabi'een**

- Communicate knowledge orally
- Some began writing due to their deficiency in memorize accurately and felt writing is important
- People criticize this – because they feel also that people could write whatever they want to
- Writing was not common
- **Umar ibn Abdul Azeez**
 - He felt that knowledge would disappear as time passes if written record was not made with the passing of the predecessors
 - He did this to preserve this guidance – so he began to record the hadeeth
 - Wrote to a number of scholars and asked them to begin recording

Notes

- This decision to record, was made by himself, but with continuous consultation of scholars his time
- He wrote to the scholar in Madinah (center for Hadeeth) – *Abu Bakr Ibn Muhammad ibn Hazm* to look into what is available in Hadeeth and to record them
- Began in his time and continued to be developed into major & widespread field thus contributed widely to Islam
- Muslim community began to delve into science which was foreign to them
- *Muhammad ibn Muslim ibn Shahab Az Zuhree* - died 324 AH- scholar from Hijaz. He made a compilation in the life time of Umar ibn Abdul Azeez and he got the recognition of the **first compiler / writer**
- Attitude of fear of mixing Qur'an and Sunnah now vanished

Era of The Taabi'ut-Taabi'een – 2nd Century

- After death of ibn Shahab Az Zuhree others who produced literature of that time (Many of their work has not reached us)
 - Ibn Juraigh died 150 Ah
 - Muhammad ibn Ishaq – Mecca
 - Al Muwatta composed by Famous Jurist and founder of the Madhab in Madina – Imam Malik ibn Anas died 179 AH (only this has survived)
 - Rabee ibn Sae'ib in Basra
 - Sufyan At Thawree in Kufa
 - Al Awza'ee in Sham (Syria)
 - Abdullah ibn Mubarak in Khurasan
 - Layth in Egypt
- Characteristics of their work: They did not distinguish what is saheeh, Hassan or da'eef report. Did not focus on continuation of chain of narrators – the sanad – some chain (narrator). Not organized in terms of subject – e.g. Wudu, Salaah
- Later part of 2nd Century – Hadiths literature term of Al Masaaneed – plural form of Al Musnad – founder of the Hambalite School and great Muhadith – Iman Ahmad.
- Compilation characteristics -Organized by name of sahaba and all hadith that sahaba narrated not by subject

Notes
Era of the Saheehs 3rd century

- As Saheehs – The Sihaah – Saheeh Bukhari, Saheeh Muslim and the 6
 - Imam Bukhari died 256
 - Imam Muslim died 261
 - Abu Abdullah .. ibn Maajah 273
 - Aboo Dawood 275
 - Abu Isa at Thirmidhi 279
 - An Nasaaee
- Their method in recording identified what is authentic – Hassan and what is weak
- They imposed series of conditions to be met in order hadeeth to be classified within a certain classification
- Saheed Muslim and Bukhari – they had the most stringent conditions for hadeeth to be authentic
- **Why conditions have been made?**
 - Political and social developments – Muslim community broadened very quickly and spread very fast and many who did not met prophet or shahaba or tabeein were eager to learn more about Islam
 - People were not close to the time of the prophet, purity of preservation was weakened
 - interest in hadeeth were for political interest or to justify their own orientation or for their personal gain
 - Khawarij – break away and divide into sects and have their own views – to support their orientation they went into hadeeth to do this ☹ thus contaminating the purity of hadith
 - Ilm o Jar wa tadeel – science of embellishing a person – bring evidence of a just nature for a credibility of the narrator themselves – to ascertain if the hadeeth is authentic or if it is strong
- People travelled to get a hadeeth. Sahaba dispersed within the Muslim world to teach Islam- knowledge of certain hadith was with different sahaba at different locations – travelling required to confirm hadeeth
- hadeeth exchanged with different narrators

Notes

- Developed a solidity of hadeeth. confirming whether a hadith is authentic or not compare and contrast hadith with others as they travelled
- Vast classroom for change and interchange – identify most authentic hadeeth – support to hadeeth
- Hadeeth recorded in books for scholars to use

Summary - Stages of writing

- *Stage of Saheefah* = sheet or some form of writing material – shoulder blade, parchment - Aim was to mainly recording without any particular format – 1st century
- *Stage of Musannaf* – classified organized work, less focus on authenticity– planned compilation grouped under headings denoting subject e.g. Muwatta Maalik – middle of second century
- *Stage of Musnad*- compilation of hadeeth according to names of companions / narrators, a bit classification of hadith by authenticity e.g. Musnad Ahmad – towards the end of 2nd century
- *Stage of Saheeh* – first half of 3rd century

Notes

Module 3- Critical consciousness of Hadeeth and its Isnad

- Hadith attributed to Sahaba and to Taabe'een – little appreciation to the isnad – close to time of prophet – fitna not spread as much – people regarded as trustworthy
- As time passed – Islam spread – internal division - different opinions on different issues - Contaminated hadith
- Travelers – Ar Rehala/ ar rahaaloon – those who went in the path of knowledge to seek a hadith from another empire – close or far e.g. Travel from Madina to Iraq (Basra) to get a hadith from its source - met with many difficulties – because an honor – people became known for their travels and they get titles eg. Rahela wa taib – travel and met with lots of difficulties, always travelling, etc.
- Another group of travelers – traded in hadeeth financially – undertook difficulties and time-consuming journeys to obtain desired hadeeth – which they narrated to those who paid for it – not an uncommon practice at the time – met with mixed feelings. they justified their charging a fee by explaining how difficult it was to obtain a hadith (spending time and wealth to travel to get hadith). Some very critical of this practice of charging a fee e.g., Imam Hambal– when asked if it was permissible to accept a hadeeth from a person who charges a fee, he replied no and said that they are not blessed. These traders of hadeeth could travel and make up hadeeth since their intention was to do business – if someone was trying to make business with hadeeth – then cannot be trusted – fear attached to those who traded hadeeth. we cannot say all of them were unjust or not accurate in their transmission
- Critique developed led to further consciousness in how the people received the hadith. Just as we are careful with Qur'an, we have to be careful with Hadeeth – to ensure it is preserved in its authentic form.

Conditions and Procedures were attached to hadeeth

- way it was heard, recorded, environment surrounding the narrators, the narrators themselves.
- Authenticity of hadith became a priority
- *Mutasaheel* – those who were lax in their hadeeth and anything they narrate will blemish the authenticity of a hadith even if they were righteous

Notes

- Is the person just, lied, tricked any one, any particular motive, political engagement?
- People were fabricating hadith – lying that they met such and such scholars – these liars/narrators were tested - asked the names of Muhaddith to test the narrators of hadith and also when these Muhaddith died and lived so that they know if the narrators were lying or not.
- *Ilm Jarh wa ta'deel* – indicator that seeks to ascertain the just narrator and if the narrator meets the conditions of accuracy, trustworthiness, good memory, reports hadith that maknu' – that did not reach the prophet, or reports hadith that are mursal – skip a level of sahaba – all this refer to the isnad
- Consciousness of Isnad developed gradually and increasingly more through – led to identify the authenticity of hadeeth.
- Identify if it is safe to take from a certain person
- *Al Garaaib* – farfetched hadith – tell of incredible fantastic stories – anyone who reported these types of hadith were noted so people would be conscious not to take hadith from such person
- Constant travel
 - Create a big constant classroom
 - Led to social unity between the Muslims
 - Unified legislated body of evidences – majority of legal Ahqam are derived from Hadith literature
 - Sharing of this literature – Ahqam developed are similar in different regions. Purity of hadith preserved
 - Identified the characters of those people whom Muslims have to be cautious
 - No formal institution of school for which people can go and learn hadith
 - Personal / individual approach to visit Sheikh and stay with him to learn hadith and continued until 6th century AH – then schools started to appear.
- Schools of Hadeeth
 - *Dar ul Hadeeth* first appeared in Damascus by *Nur ud Deen Mahmood abi Sa'eed Az Zanke* in 569 AH – called *Al madrasa al nooreya* – Sheikh of School was ibn as-Saakir (famous author of *Tareekh ad-dimashq*). first public institution for learning of hadith
 - Students could go to school by public endowment – not have to travel to long distances to obtain hadith
 - Another school in Cairo – King Al Malik Ayubee Al Kamin nasreedeem – *Madarasa Al Kamileya*
 - 622 AH – task of presenting Hadith in a formal surrounding

Notes

- *Al Ashrakeeya* – 626 by scholar – Imam An Nawawi – author of famous book that As Suyuti wrote sharh - *tadreeb ar raawi fi sharh taqreeb an nawawi*
- These public institutions were funded by private individuals, public administration, endowment – orthodox Muslim learning focused on Qur’anic and hadithic sciences
- As opposite to this *Baytul Hikma* – accepted foreign sciences, Greek sciences, Indian sciences and others and became known as free thinkers and those inclined to philosopher thinking
- Dar ul hadith – traditional learning –
 - classical legacy of Muslim learning
 - these people were really going for knowledge
 - they did not receive public posts as those who studied Fiqh – they are given posts or become judges etc.
- These students were awarded with certain titles
 1. *Al Musnid* (the Lowest) – narrates you the hadith with its isnad but does not necessarily understand the conditions of these narrators.
 2. *Al Muhaddith* –
 - ➔ greater title which indicates a much higher level of learning and understanding. knows, memorized the isnad and knows the people and understands their identities
 - ➔ can identify whether person is weak or strong.
 - ➔ He has listened to the 6 books (*kutub as-sittah*)
 - ➔ Had memorized the Musnad of Imam Ahmad Ibn Hambal, Sunan Al Bayhaki and At tabarani – the major books of hadeeth
 - ➔ Memorized thousands of texts of hadith
 - ➔ Know the chains as well as the text of hadith
 - ➔ Can navigate between text and isnad and conditions that surround them
 3. *Al Hafiz* – person who memorized hundreds of thousands of Hadith
 - ➔ Knows isnad
 - ➔ Can tell if narrator is righteous, pious, trustworthy,
 - ➔ Know the sheikhs of each of the narrator and who they learn from, where did he live, conditions surrounding living, what was the political condition where they lived, Is the person a fabricator, etc.
 - ➔ At every level of the isnad, he will know the person and their sheiks and all of their conditions and surrounding environment
 - ➔ One measure is that he is the one who has memorized 100s of 1000s of Hadith: Memorized the saheeh hadith, sayings of sahabi and tabi’ee
 - ➔ Other is that he is the one who has memorized 10s of 1000s of Hadith: Actual sihaah.
 - ➔ One of the very few. Lots of effort put into this

Examples:

Notes

- *Ibn Ukna* – hafiz of Kufa – died 382 Ah – memorized hundreds of thousands - about 400,000 hadeeth
 - *Imam Bukhari* memorized 200,000 hadith – half sahih and half ghayr sahih.
 - People would travel very far to listen to these scholars.
- The schools, however, did not stop people from travelling from one place to the other for Hadeeth. Travelling continued in parallel. Until today, this form of learning continues.

Conditions pertaining to Hifz and how it developed into the history of Hadith sciences

- When student memorizes from one sheikh to another to another, they memorized the actual wording of the text.
- Cautious not to change the text – will not change even a letter or a punctuation – even if it had the same meaning. Narrates hadith as they heard them.
- Characteristic of the Arabic language – *Al Lahan* – having mistakes/variations in the pronunciation – slight differences and the sahaba were not free from this. Sahaba report hadith and its meaning but sometimes due to these variations, sahaba may say Howfoo instead of haythu - wow instead of ya – in cases like this the scholar have difference of opinion whether to report hadith in its meaning or with the actual text.
- Some say whatever we memorize from their Sheikh – if the sheikh was a Sahaba and he had a Lahan then the student will memorize it the same way. The sahaba were better than others in the Arabic language. Narrate exactly as we heard them – with Lahan or with a synonym
- Others say that it is possible to narrate a hadith with its meaning only from those who are just, trustworthy, experts in the Arabic language and who are well aware of the subtle differences in the punctuations/pronunciation so that it agrees with the original meaning of the hadith
- Imam Malik – he had a balanced approach – for him all those hadith were from the prophet (marfoo) – must be reported as was heard. Other hadith (maktoo) that do not meet the prophet – ends with the sahaba say these hadith can be narrated with its meaning

Notes

- Ibn as-Salaah – he says that all hadith whether it is marfoo or maktoo permitted to narrate hadith in their meaning whether it is a marfoo or maktoo because the sahaba themselves will narrate with its meaning. We can continue this because this is the practice of the sahaba
- Students memorized hadith feel word may be a Lahan may put at the end of the hadith – “*aw kamaa qaal* - all that has been said/communicated”
- **Is it possible to shorten the hadith summarizing the text?**
 - This was the practice by Imam Bukhari - did not receive any major criticism – permissible – but Imam Bukhari only did this by hearing it from a different chain – so it was the complete hadith (only after the entire text were first presented)
- **Institution of Hifz – slowly declined and faded away –**
 - Written means were only a form of documentation and not a form of acquiring hadith – those who want to acquire hadith will go directly to the sheikh and memorize it. Preserving the meaning of the text
 - Sheikh who had the hadith were few in comparison to the number of students who sought the hadith
 - When Sheikh get to know student, he will permit the student to write the hadith and then others will learn/ memorize from this written text
 - Traditional form of communicating hadith by memory (hifz) began to decline and written doc began to gain popularity.
 - People start to learn the hadith from the written form – from the books Hadith evolved from an oral to a written work

Notes

Module 4 - Tahammul al Ilm – Hadeeth – way in which Hadeeth is received

Consist of 2 elements– Al Adaa and At Tahammul

- Al Adaa – how it is delivered by the Sheikh
- Al Tahammul – how it is received from the student
- Everyone in the isnad undergoes al adaa and al tahamul except the last person in the isnad

8 Forms of Tahammul – that range in strength and vary in form

Within these 8 are subcategory that also range in strength and form

- Range from verbal communication to written/verbal permission to no permission
- Characteristics of Trust enjoyed between a Sheikh and his student, for which a Sheikh is largely recognized, how it manifests itself in the various forms of Tahamul

Tahammul

1. **Samaa – strongest form** – As Samaa means to hear – several ways in which As Samaa is presented called seeghah (form from which something is done)

- Haddathanaa – he told me – orally communicated
- Akhbarnaa– he informed me of some news
- Una’ba’naa – he brought our attention to – scholars cautious in accepting
- Linguistically – all of these forms collectively agreed to Tahdeeth (to communicate orally hadeeth)
- Although they collectively agree linguistically, the Muhadithoon in their aim in identifying the subtle difference in hadeeth communication- to ascertain the strength between these differences has divided the differences in As Samaa the strength

The strongest – **Haddathanaa or haddathanee** (naa – communicated to a group of people, nee – individual)

- As Samaa when the hadeeth (both text and isnad) is spoken (communicated verbally) and the student heard the hadeeth- received it directly hearing these words

Notes

- **The strongest form within As Samaa are Haddathana or haddathanee and Akbaranaa or Akbaranee (one and the same) – used interchangeably.**

Next lower form of As Seema –

- Hadeeth communicated with word **Nabba’na or nabba’nee, Anba’na or Anba’nee** – he brought to our attention or made us aware – also tahdeeth – communicated with different words
- **Cautious in accepting these types of narration** – at that time it was a practice of the *Mudallis* to use this term to shed some confusion
- **Mudallis** – person that performs tadlees - 2 types
 - **Tadlees ul Isnad** – *Mudallis* – he heard from such and such scholar when in fact he did not / never heard from that person
 - **Tadlees us Shyook** – student communicates a hadeeth and will refer to a sheikh by a name that he is not popularly known by (may refer to Sheikh by his Kunya instead of his known name). They do this because the sheikh might not be a strong sheikh and prefer people know him by another name (he sometimes chooses a name of a good Sheikh – many Sheikh are known by their Kunya) which causes confusion. E.g, someone calling his not-so-popular sheikh by the name “Bayhaqi” to confuse people with Imam Bayhaqi, etc.
 - Called tadlees but not outright fabrication – because he is not really fabricating – he is intentionally shedding confusion to make his narration stronger
 - If a person that is known to do *tadlees* – this weakens and blemishes the authenticity and strength of the hadeeth.
- **Anbanaa - Lowest form – the mudalliseen accustomed of terming it this way**
 - As-samaa’ referred to as Qaala or zakara – person said – without referring to audience (hadathanaa,) this was the practice of the *Mudalliseen* to attribute the hadeeth that way→ it is possible that the Sheikh did say so but the (*Mudallis*) person did not really meet the Sheikh and did not receive the narration, thus lower form.
- Can be traced back not to linguistical implication but to practice / custom of time i.e. naba’na – used by mudalliseen (Qaala or dhkara) without identifying the audience

2. **Al Kiraa’ah – Al Ard – When a student reads the hadith in front of a Sheikh and he would either accept or reject it.**

Notes

- From written document
- Or from memory – condition for acceptability – Sheikh already memorized the hadeeth so that he can recognize any shortcoming in pronunciation or punctuation
- Better to read from a written document – to get cross examination from the hadeeth
- For As Samaa – the person will say Same'tu but it should be mentioned that it has been first read to differentiate it from the first form of tahamul e.g., I read from the Sheikh and he heard – *karatu ala sheikin wa hua yasma*
- As Samaa – person listens the entire isnad
- Al kira'ah – person reads the entire isnad
- **Later form of Tahammul the reading / mentioning isnad is absent**

3. Ijazah – Permission (say: Ajuztu)

- A sheikh permits his student to narrate the hadeeth he has heard
- Sheikh written a book on hadeeth and permits the students to narrate the hadeeth regardless whether the student heard the hadeeth from the sheikh or not
- Permits student to narrate a particular book
- *Azatu laka an tarwee 'anee ma lam tasmaa'* (I permitted you to narrate from me what you have not heard). This may be limited to a particular book.
- Acceptability and recognition are based upon the trust the sheikh has invested in his student although the student had not heard nor read the hadeeth in front of the Sheikh – the Sheikh permits his student.
- Sheikh recognized that the student is qualified to do this task and will do it with precision and accuracy.
- If Book is unknown book or the Sheikh is unknown – this form of Ijazah is not accepted by agreement of the scholars of hadeeth → will not know who said it and cannot cross reference it for authenticity

4. Al Munaawalah – Sheikh gives a written document to his student permitting him to narrate that document (say: niltu / na wal la nee / na wa la na fulan)

- Student did not hear the hadeeth from the Sheikh or did not narrate to Sheikh
- Sheikh written the document and permits the student to narrate regardless of if the student is aware of its contents or not

Three Forms

Notes

1. *Al Munaawalah al Ijazah* – Sheikh writes a document and gives to student to narrate – the strongest form
2. Student himself prepares a written document and presents it to the Sheikh. Sheikh receives it and considers whether he should allow student to narrate it after reviewing it. The Sheikh then gives permission to student to narrate – lower form of *Munaawallah* (the first form – the Sheikh initiates the written – in this case the student initiates the writing)
3. Student prepares/writes a document or book and the Sheikh allows the content of the book without going through that document (reflects the institution of trust that permeates the establishment of hadeeth)

5. **Al Mukataabah – (say: katabanee alaa fullan –a person wrote to me or us)**
 - Sheikh writes a book/document and presents it to his student allowing them to narrate it or when sheikh writes letter/document and sends it to someone not present allowing them to narrate the contents of his work
 - Sort of today's distance learning.
 - Depends largely on trust.
 - For a Sheikh to identify certain individual to narrates his work shows that this person has similar characteristics of the sheikh and therefore qualified to perform this task
6. **Al I'laam Announcement (Samaa: - Allamanee as sh Sheikh / allama sheikh)**
 - When a sheikh will go to a student and tell them this is my hadeeth
 - No explicit permission given to student to narrate hadeeth
 - Practice of sheikh – symbolic form that the sheikh allows his students to narrates his hadeeth – difference here is that there is no explicit permission
 - This is my book but it is not permissible for you, or unlawful for you to narrate the hadeeth → student is not permitted to narrate the hadeeth
7. **Al Wasiyyah – Bequest of Books (wassaanee / awsaanee)**
 - Sheikh on his death bed and allows a student to narrate such and such hadeeth or a particular work of his
 - The student allowed at this time (sheikh on death bed) to deliver/ narrate hadeeth → the student has to narrates the hadeeth exactly how it is found in those works/text that is allowed
 - A very rare form of Tahammul in Hadeeth literature
8. **Al Wajaadah – Discovery of books (wajadtu)**
 - Person found written document – is in the handwriting of a particular Sheikh

Notes

- The student has not actually met the sheikh → To his best understanding identified the writing of the text to belong to that particular sheikh. *Wajadtu bi khat Fulan* – I have found in the writing of so and so or (Bi Khat yaklab al gam...) by a writing to my best description is the handwriting of such and such person
- Practice of the son of Imam Ahmad Hambal he would say *Wajadtu bi khat abee* – found from the father
- It is the same as what we do today – today we referred to the published form of Sahih Al Bukhari or Imam Muslim
- None of the other forms of Tahamul is met today-> not practical now

Historical development / analysis

First form of Tahamul –

- taken place in the early part of history – closer to source – less narrators
- more oral and less written (due to unavailability of writing material)
- less complex society

Later form of Tahamul

- conditions to commit a person to give hadith became more lax
- appearances of many other sciences
- many engaged in narrating hadeeth but did not hear it directly from person or sheikh

Establishment of trust within the forms of Tahamul is a feature in which hadeeth is firmly rooted – assisted and supported by the science – *Al jarh wa tadeel* – student can come to trust more and more the institution of communicating hadeeth

Video D

Condition to be met by person (student) for which Sheikh allow for his hadeeth to be narrated

- Has to be Muslim
- Mature
- Conscious
- Just
- Accurate and precise in his memory
- Just Muslim – free from all forms of bad characteristics

Notes

- Being a righteous god-fearing person
- If he was to narrate a hadith in their meaning and not with the precise wording – he has to be specialist in the Arabic language and its sensibilities – so he can deliver the correct and appropriate meanings to his students

By knowing the Samaa – u can identify the strength of the hadeeth- which form of Tahamul it is from

Scholars were keen in identifying these differences → gives certainty of the hadeeth strength

From this we can say how strong is a hadeeth and why is it strong

This helps in the field of *rajih wa marjooh*. E.g., a hadith from upper forms (samaa') of tahammul are preferred over the lower forms (ijazah) if both talk about the same issue.

Notes

Module 5 – *Ilmul Diraayah* and *Ilmul Riwayah* - Two Major Division in the science of Hadeeth

Ilmul Riwaya

Study of the correct transmission of all that is attributed to the prophet from his actions, saying, decisions, character, and what has been attributed to the *sahaba* and the *tabeen*.

The study of the text of the hadeeth

Ilmul Diraayah

Collections of topics which investigate the conditions of the narrators (rawee) and the narrated (marwee) with regards to their acceptability and non-acceptability. The study of rawee consist of how he or she presents the delivery and Tahumul and adaa.

In addition to this, from the rawee perspective: it investigates the characteristics of rawee and his location, family, birth, death, etc.

And from marwee perspective: continuity of isnad, presence of breaks, how tahammul and adaa is performed.

Two major Sciences of Hadeeth

- a. *Ilmul Diraayah*
- b. *Ilmul Riwayah*

Definition of *Ilmul Riwayah*

- a. **Linguistic:** Knowledge of the narrations
- b. **Technical:** Study of correct transmission of all which is attributed to Prophet like sayings, actions, approval, physical characteristics (sifa). in addition, narrations from Sahaabah, tabieen along with benefits/rules that can be extracted from them.
- c. It is the study of actual text. Examples:
 - i Lahn in matn.

Notes

- ii. Synonyms replaced the word in matn. Or is it original. If synonym present, who introduced it – Sahaba or tabeen
- iii. Actual memorization/collection of hadeeth
- d. Muhaditheen called *Usool al-hadeeth* as Ilmul Riwayah but it is incomplete without *Diraayah*

Definition of *Ilmul Diraayah*

- a. **Linguistic**: Knowledge of chains and conditions of hadeeth
 - b. **Technical**: study of the chain of the hadeeth, and the principles that are used in determining the acceptability or unacceptability of a hadeeth.
 - c. Analytical/historical study – it explains the *ilmul al riwaaya* because it is the study of links that reach the prophet.
 - d. Conditions of the narrator and narrated
 - e. Study of **the Rawi** (narrator)
 - i. consists of *tahammul* (Delivery), *Adah*, *jarh wa ta'deel* (Characteristics of Rawi), history/origin/death of the narrator, trustworthy, *tadlees*, where family from, dates of birth and dates of death
 - f Study of **Marwi** (narrated)
 - i. Is the *isnaad* is *muttasil*? – complete *isnad*, continuous *isnad*?
 - ii. Any breaks in the links? Strengths in continuity?
 - iii. Conditions pertaining to how *Tahmmul* and *adah* were performed
- Not rejecting the text of the hadeeth – which could be verified using other authentic hadeeth - more so studying the *isnad* and their reliability
 - If the Rawi is accepted then that means he meets the conditions placed to ascertain whether the report is strong or authentic
 - If Rawi denied – means conditions not met – maybe person perform *tadlees*, did not meet with narrator but content of the hadith could be proved from other chain

Sciences related to *Ilmul Diraayah*

- a. ***Ilm Jarh wa ta'deel*** – investigates the conditions of the narrator - trustworthy, not righteous, perform *tadlees*, etc.

Notes

- i. Started with Ibn Abbas, Anas ibn Malik <= Companions
- ii. Ash Shabee 104, Ibn Sireen (d. 110) <= Tabiee
- iii. Al a'amash (d.148), shu'ba (d160), Malik d.179 <= Tabut tabiee
- iv. Early Books:
 - a. Tabaqat ibn Saad – by Imam Az Zuhree d. 230 – 15 Volumes
 - b. Imam as sooyuti (d. 911) summarized the above book by the title *'ijaz al wa'd*
- v. Specific Books in which jarh is performed on a specific book
 - a. Imam Dhahabee in his book "*al-Kaashif*" perform Jarh wa ta'deel on the six authentic books' rijaal.

b. **Ilm Rijaal al Hadeeth**

- i. Actual narrators of hadeeth are studied
- ii. Not particular aspect alone rather a comprehensive study.
- iii. Some of the aspects but not limited to:
 1. honesty of the narrators
 2. religious conviction
 3. trustworthiness of the narrator
 4. intellectual skills of the narrators

Imam Al Bukhari pioneered this science

- iv. Some Literature:
 1. Imam Bukharee's *Tareek al Kabeer*
 2. Ibn Hajar's *Al Isaaba tamyeez as Sahaabah* – identifies the identities of the sahaba (d. 852)
- a. His book was later explained by Imam Sooyuti in his book *Aynal Isaabah*

c. **Ilm Mukhtaliful Hadeeth**

- Certain terms inherent within the hadeeth that seemingly contradict the other hadeeth or contradict what is known.

Notes

- Mostly deals with the technicalities of the language and the words which seemingly cause ambiguity
- Knowledge of language, jurisprudence and logic very important here.
- Study undertaken by many Scholars (they had to be able to understand the ambiguity of the words) The following engaged in this science
 - Imam Shafiee d. 204
 - Ibn Qutaybah d.276
 - Ibn al Jawzee d. 597
- Imam Nawawi mentions that it is of immense importance and requires immense knowledge.

d. Ilm Ilal Hadeeth

- i. Plural of illah - cause
- ii. Subtle cause that blemishes the strength of hadeeth and not easily identified:
 - *Maqtoom* – does not reach the Prophet
 - *Marfoo*– does reach the prophet
 - Covers a form of tadlees
 - cuts something that is marfoo'
- iii. Requires in-depth knowledge and personal acquaintance
- iv. Early writers:
 - Imam Muslim
 - Ibn Jawzee
 - Major works by Ibn atheer (d.606) - *Nihayah fee ghareeb al hadeeth*
 - Imam Suyooti condensed it to *Ad Dar an-Naseer takhsees nihayah ibn atheer*

e. Ilm naasikhul hadeeth wa mansookhihi -

the abrogation of hadeeth on what has been abrogated

Divine progression that takes place in the Qur'an also took place in Hadeeth (gradual legislative approach) - so that the sahaba can be redefined and continue to be good muslims.

- a. Example in the Qur'an – how alcohol became forbidden – gradual

Notes

- b. Example in Hadeeth - Prophet forbade his companion to record hadeeth in early stages but later allowed

Ibn Jawzee (d.597) – he contributed to this science

Sciences related to Ilmud Riwaayah

a. Study of Isnaad

- i. Cautions scrutiny for this divine knowledge
- ii. It identifies reports whether acceptable or not
- iii. Ascertains level of strength and authenticity of report
- iv. Preserves hadeeth literature from blemish and corruption
- v. Science that tests chain rigorously and continuously
- vi. Ibn Mubarak "Verily, the isnaad is from Islam and If it is not for isnaad, anybody will say anything" – represents the significance of the isnaad
- vii. Imam tabari's tafseer has lot of Isnaad - more conscious of his isnaad in his tafseer than in his history
- viii. Abu Ali al Jilaane "Allaah gave 3 things to this community which he did not give to other community:
 - a. Isnaad,
 - b. lineage,
 - c. Al I'raab (punctuation)"

The Rihala (travelers) traveled in search of the isnaad in conformity to Hadeeth: Whosoever venture a path in order to seek knowledge, Allah make it easier for him the path of Jannah

ix. Two major types of Isnaad

1. **Isnaad al 'Aalee** - which has fewer narrators.
 - a. The Fewer the narrators, the easier the process of examination
 - b. Something preferred over Isnaad naazil
 - c. If someone heard the same hadeeth with less people in its chain, that would be preferred as Isnaad al Alee

5 categories based on

1. No. of Narrators from Prophet to one of the dependent books – the 6 Sihaah is less

Notes

2. Number of people begins from the Major Imam in hadith e.g. Imam Malik to Prophet.
3. From Prophet to the dependent books of hadeeth
4. The dates of death of the narrator is less – prior to those that came later. Died in year 251 or 232 person died in year 232 has preference over the other
5. Person actual heard the chain earlier - 2 isnad of the same hadeeth – one person heard it earlier than the other – the earlier one is 'Aali compared to the later one.

Although this is preferred but this does not mean absolutely better

2. **Isnaad naazil**

a. Many narrators

- Justice and trustworthiness of the narrators is the major factor not necessarily in the lesser number of narrators. Does not perform tadlees and meet all the other conditions.

Literature related to Ilmu Riwayah

It is not possible to collect and record all the hadith. Eg., Imam Ahmad ibn Hambal collected 750,000 hadeeth but recorded around 40,000 hadeeth in his *Musnad*. He chose what was more correct

Imam As Suyootee – Kitab Jam'al Jawameh – recorded only a fraction of 100,000 hadeeth he knew

Books are on different level -

Level 1 - Saheeh – Correct,

Level 2 - Hassan – Good,

Level 3 – Da'eef - weak

a. First categorization: Based on the grading of most of the hadeeth

i. Saheeh – Level 1

1. Bukharee

Notes

2. Muslim

3. Muwatta Malik ibn Anas

In these books all of Mutawatir and Sahih, hasan and Ahad. The 3 most correct books.

ii. Hasan – Level 2

1. Jami at Tirimidhee

2. Musnad Ahmad ibn Hambal

3. Sunan Abi Dawood

4. Mushtaba An Nasaee

These did not reach the level of that of correctness as Bukhari and Muslim included all of the sahih hasan, and in some case da'ef. Supporting literature like Usool Aqeeda, usool tashreeh (theology), legislation – are found from these 2 high level hadith literature.

iii. Da'ef – Level 3

1. Musnad Ibn Abi shayba

2. Musnad Tayalisee

3. Bayhaqi

4. Tabarane

- Hadeeth that seems to be confused mixed up and contaminated. Isnad is ambiguous, and members of isnad are unknown
- This category is not dependent upon
- There are some hadeeth in these books which cannot be found in other books
- Only the learned should delve to benefit from them.

iv. Literature compiled by story tellers who were known *mutasawwefeen*, historian, preacher who were known to not be just and accurate and also perform bidah acts.

Some examples of Hadeeth Literature

i. Sihah - Mainly of Saheeh hadeeth

Notes

- Sahih Bukhari and Muslim and the 6 books
- Kutuba Sunan - The six books are: Bukhari, Muslim, Jami at Tirmidhee, Abu Dawood, Ibn Majah, An Nasaee
- These books enjoy a high level of authentication in their process
- Each book excels in its own characteristics

1. **Bukharee**

- a. Mainly ahkam
- b. He sets two conditions
- Sahih Bukhari is more authentic than Sahih Muslim because of the two conditions he set
 - i. Should be a contemporary from Shaykh
 - ii. Should heard directly from Shaykh

2. **Muslim**

- a. Very organized – all the hadeeth in one place for one topic
 - b. Should be a contemporary from Shaykh
- Condition set by Imam Muslim is only to be a contemporary with the Sheikh

3. **Jami tirimidhee**

- a. Gives introduction to Sciences of hadeeth

4. **Abu Dawood**

- a. Mainly ahkam

5. **Ibn Majah** – point of dispute – some say Muwatta Imam Malik takes the place of Ibn Majah a. Systematically organized6. **Nasaee**

- a. Have every flavor – an all-rounder type of book

7. **Muwatta Malik**

- a. Mainly fiqhee aspect. Chapters of fiqh and hadith supporting them presented.
- b. Mainly authentic hadeeth
- c. Consists of many sayings of the tabe'een
- d. But he still enjoys the level of dependence – we can still rest assured that his book is authentic

ii. **Al-Jawaami': Books that compiles around these 8 topics**

Notes

1. Aqeedah (belief)
 2. Ahkaam (laws)
 3. Riqaq
 4. Adab (Etiquettes of eating, drinking, etc.)
 5. Tafseer wa tareeq
 6. Thareek/Siyar (biography and travelling of prophet)
 7. Fitan (trials and tribulations)
 8. Appreciation and denunciation of persons and places.
 - Books of Hadeeth that covered these topics are called Jaami like Jamia at Tirmidhee
- iii. **Al Masaneed** – plural for Musnad – like Musnad of Ahmad ibn Hambal
- Hadeeth organized by narrator of hadeeth
 - Example – Musnad Abi Dawood, Musnad Baki
 - Organized – those who became Muslim first are at the beginning of the book
- iv. **Al Mahajir – Encyclopedia/dictionary form**
- Shyook or Imams were presented in alphabetically order
- From same/different region – alphabetical order
- From different tribes – alphabetical order
- v. **Al mustadrikat – plural of Al Mussalik**
1. Take the conditions of particular imam / book and present his hadeeth and adds hadeeth left by original compilers for some reasons.
 2. Hakim taken condition of Imam Bukharee, Muslim, hadeeth with subtle defects and strange ahadeeth
 3. Eg.: Mustadrik Al Haakim Naysabooree – Adhahabi condensed this book
- vi. **Al Mustakhrijaat**
1. Collections of Ahadeeth in which a later compiler adds fresh Isnads (chains of narrators) to the traditions already collected by previous compilers.
 2. Abu Nuyam Isfahani's mustakhraj on Bukharee and Muslim
 3. Mustakhrij Abi bakr al ismaaeeli on Bukhari and Abi uwanah on Muslim

Notes

Take a particular hadeeth – but will present it with his own isnad – Mustadrik of Hakim (most popular book) compiled by AdhDhabee

vii. **Al Ajzaa (Juz)**

1. Particular Sahabee identified and hadeeth narrated by him are reported
2. Hadeeth on particular topic
 - a. Imam Suyooti - Benefits of *Salatul Dhuhaa*

Notes

Module 6 - Chapter 6: Conditions for acceptability of Rawi (Narrator)

- Persons with physical maturity, intellectual capability and religious commitment were accepted for transmission of hadith.
- These conditions are there so that we are assured that the person who is narrating a hadith has the ability to deliver the report in the expected way.
- Some reasons why a hadith from a *Raawi* is not accepted:
 - *Imam Ash-Shu'bah ibn al-Hijaaj* said that if a person is narrating from a person who is known yet these known persons do not recognize these hadeeth – the narrator's personality become tarnished and his hadeeth is not accepted
 - Continuous mistakes – affects his ability to deliver hadeeth accurately and thus his hadeeth is not accepted
 - Those Raawi who have a number of accusations of failing to perform duty of Raawi – neglecting some condition of hadeeth or lacking moral values. these accusations are accumulated and blemish his strength and his hadeeth are not accepted
 - If a Rawi narrates a hadeeth that is widely known to be a fabricated hadeeth or unacceptable hadeeth. This blemishes his identity and his hadeeth are not accepted.
 - Earlier the scholars used to physically try to know about the person from the neighborhood or the society and there was no formal or organized way of inspection of a raawi.
 - Later, it became systemized and the person was judged on these four characteristics.

Four Conditions for Legitimacy of the narrator:

a. Aql (intellectual ability/discernment)

i. Ability to discern right and wrong and ability to perform the functions of Hadeeth like *Al-ada'* (deliver) and *Tahammul* (receive) ii. Based on this, scholars considered age for narration of hadeeth and have differed in identifying the age required to deliver hadeeth (*al-Ada'*) and receive it (*al-tahammul*).

A person/child who is not yet reached maturity can receive hadeeth (*Tahammul*) but cannot deliver (*Ada*) hadeeth because person not matured.

Age varies depending on the region and their ability mentally, spirituality

Notes

1. Acc to khateeb al Baghdadi, people of Basrah allowed at age of 10
 2. Kufa allowed age of 20
 3. Shaam allowed age of 30
- It signifies that no fixed age for maturity but varies from region to region.

b. Dhabt (accuracy)

Concentrates on two factors:

1. *Al-mudhakara* and *Al-mulahadha* - Person who has strong ability of memory and strong powers of observation – can store hadeeth in memorization with all its minute details and be able to recognize any mistake. Be able to differentiate if there is difference in punctuation and pronunciation and what really is the meaning.
2. One another way by which rawi becomes Dhaabit is acceptability of him by other Muhadeeth. 3. Rawi report / narrates hadeeth that are As-shaz – not known / not familiar – the scholars will test it by cross referencing – if person does not survive these scrutinies then his reputation becomes tarnished this way and he is known for this. If he survives the scrutiny of the trustworthy scholars then his reputation is established and become known more and more.

A Shaz hadeeth contradicts a narration of a muhaddith who is more established than the one narrating this hadith.

c. Al 'Adaalah (Honesty/Justice)

- i. Religious - performs all religious obligations and this is known of him
 Katheeb al Bagdadi – narrates **what it means to be a righteous Rawi – Hadeeth:** Whoever interacts with people and do not oppress them and he speaks to them and do no lie to them and he promises them and does not break his promises, he is a person that has completed his righteous conduct and that his justice has become apparent and it has become incumbent on us to become his brother to live with him and communicate with him and it is not permissible for us to leave him (engage and spend time with this person)
- ii. It is not a single moment/act rather continuous assessment – practical implementation and habits.
- iii. Established by Testimonial – of being Just – a Zakeeyah – a person testifies and recommends that this person has the capability of being a Rawi.

Notes

Katheebal Bagdadi – Use of witnesses to vouch for a Rawi –Incidence in time of Umar ibn Al Khataab. Umar said I don't you so how can I accept your testimony so come with someone who knows you. So, a person present there said I know him. He asks how you know him. I know him of being trustworthy and Just. Umar said so you are his close **neighbor** so you are aware of his conduct in the evenings and in the day and how he enters and leave. The witness said no. He said so you are paid in order to testify that this person is righteous. He said no. Umar said then you are his **friend who travels** with him so you know his moral conduct. Umar said then you don't know him. So, then Umar said to the person – this person doesn't know you, you should come with someone who knows you so your testimony could be accepted. E.g., imam shafi, imam malik, etc. were widely known for their righteous conduct.

iv. Established by Witnesses

Those who are not known of any bad conduct - are accepted based on being innocent until proven guilty. Person's good acts outweigh his short comings.

Note: Usooleen (jurisprudence scholars) disagreed with the Muhaddeetheen in this rule. They apply daf' al-mafsadah (stay away and prevent corruption) and say that we won't accept from raawi until his conduct is known.

d. Al Islaam (Spiritual capability – Must be Muslims)

- In early stages, these 4 conditions were the practical understanding of the environment as the science was at its infancy
- Later Scholars formalized the conditions and categorized

What is Jarh wa ta'deel?

- a. *Jarh* means criticism. tarnishes a person reputation in terms of 'adaalah and dhabt. Ta'deel means praising
- b. Jarh of sectarian group will not be accepted (eg.:Asharites rejecting the Rawi from Ahlus sunnah wal jamah)

Conditions of Jarh attached to 'Adaalah (Honesty)

- a. Accusation of fabrication
- b. *Faasiq* (Open transgression – sinful person, not upright, but not a kafir)

Notes

- c. *Jahalah* –ignorance - when conditions of Rawi is not clear – does not know much
- d. *Bid'at* - person guilty of doing Bid'ah
- e. *'adm al-muroo'ah* - He does things that creates doubt about his personal conduct (seen doing the following: - eating in public, listening to music, playing chess- this is the flexible category _ scholars differ on how to measure this

Conditions of Jarh attached to Dabt (accuracy)

- a. *Soo'ul Hifz*: Bad Memorization (confuses between the text and names) -this *riwayah* or equal to more than his Saheeh riwayat
- b. Prone to make mistakes in narration – pertaining to memory *tahamul* or *adaa*, memorization, pronunciation, names, dates, text, wording etc.
- c. Extreme Carelessness: Person is not smart (Al-ghafflah/Katharul Ghaflat) – person not really aware of his surroundings
- d. *Al wahm*: Person dreams/imagines things – comes up with things that don't really happen
- e. *Mukhalafat at thiqah*: Report a hadeeth that contradicts the hadeeth of *thiqah* (Strongly reliable)

These conditions cause the Rawi either not to be accepted or his report to be weak depending on which condition he suffered from and the extent of the problem.

Scholars of Jarh wa Tadeel differ in their critique. Person's honor and reputation can be shattered by this. In fact, region's honor depends on this. If many fabricators in a region, then the entire region known for this.

Not permitted to accept a *Jarh* coming from a person who opposes each other – they may have some vested interest or alternative motives to tarnish a person reputation. Also, from someone who has an envy for the other or from personal motives – it is not accepted

Conditions for Jarh – Institution of Jarh - established by Ibn Hajr Al Asqalanee

1. *Al Ibtidah* – person blemished if performs bidah
2. *Mukhalafah ath-thiqah* – if he contradicts an established Ruwaat
3. Continuous mistakes – prone to make a lot of mistake

Notes

4. *Jahalatal Haal* - Not aware of the circumstances of hadeeth or circumstances around him
5. *Kita as Isnad*- Isnad is cut in some places or links in chains are missing

How to deal with conflicting reports?

- Somebody done *Jarh* (Criticism) and somebody done *ta'deel* (praise) on the same person. We acknowledge/reject based on reasons provided – will know what part of person conduct fails to meet the requirement
- Person unknown is called *Mubham*- where reasons for his criticism or praise have not been mentioned. What to accept here. Many opinions:
 - accept ta'deel without reasons but not jarh. Based on the principle that people are innocent and good until proven otherwise.
 - Opposite of above. Based on the reason that jarh ensures that unjust person does not narrate any hadith to preserve the value of hadith literature.
 - Both not accepted until sufficient info is received.
 - Also, the later report is preferred over the earlier one. E.g., if a person does jarh and then ta'deel, then ta'deel is taken because it came later.
 - If jarh from one and other reports ta'deel by saying that the person repented, then ta'deel considered.
- Jarh can be just hearsay, without any proof – this causes a doubt about that person – Muhadeeseen abstain from that person's narration. Extra cautious from whom to take their religion.

Levels of Jarh wa ta'deel

- Both vary to different levels

Jarh

- i. Person might be an outright liar - completely rejected – sign of caution
- ii. Person forgets sometimes/dreams
- iii. Person doesn't act upon what he knows – person's conduct deteriorates due to them acting in contradiction to what they know.

Ta'deel

Repeated saying the person is Just (Adal) or *thiqaa* implying he is highly acceptable

Notes

Hifz – very good in his memorization – highly acceptable

Module 7 - Chapter 7: Classifications of Hadeeth terminologies (*Ilm Mustalah al Hadeeth*)

Introduction

- a. Categorized according to different requirements as Hadeeth are of different types
- b. *Ibn Salah* mentions around 65 classifications/categories in his book *Uloom al Hadeeth* and states these are sciences by itself.

Ranges of authenticity:

- a. Authenticity ranges between *Saheeh* and *Da'eef* with *Al Hasan* being in the middle
 1. *Saheeh* – correct, authentic
 2. *Al hasan* - good, ok, fluctuates between *Saheeh* and *Da'eef* points
 3. *Da'eef* - weak and some fabricated hadeeth and invented hadeeth

Saheeh Hadeeth

الحديث المسند الذي يتصل إسناده بنقل العدل الضابط عن العدل الضابط حتى ينتهي إلى رسول الله أو إلى منتهاك من الصحابي أو من دونه ولا يكن شاذاً ولا معللاً

Hadeeth

- **al musnid** - continuous links at each level of narrator that reaches Muhammad (saw). *Marfu* – if it reaches the Prophet. It is neither:
 - *mawquf* - stops at sahaba,
 - *Muttasil* - continuous chain but not necessary that links back to Prophet
 - *Mursal* – stops at Tabe'ee (link between Tabe'een and Prophet is missing i.e. sahabe is missing)
 - *munqati* – missing link in chain or one of the links is unknown (enjoys the hokum as if a person is missing)
 - *mu'adhal* – more than one tabaqa missing
- It is not *shaz* –

مخالفته للاثقات

i.e. it does not agree with the Hadith presented by the *thiqaat* (trustworthy)

Notes

The conditions of a Saheeh hadeeth are:

1. It is Musnid links are continuous and reaches Muhammad (Saw)
2. Not a hadeeth which is **Shadhdh** (hadeeth contradicts hadeeth established by thiqaa – those who are trustworthy)
3. It is not **mu'allal**: no 'illah. Mu'allal appears to be free from blemishes but it is only in appearance but there exist subtle blemishes which tarnishes the meaning. It could be in text or isnad.
4. Communicated by al-**aadil** (Honesty) – delivering and receiving of hadeeth meets this condition
5. Communicated by **Dhaabit** (accuracy) - tahammul and adaa' are from persons who meet all requirement of 'adaalah, dhabt and aql.

Types of Saheeh Hadeeth – 2 types

1. Sahih le Thaatihi – authentic on its own
2. Sahih le Ghairreehee – authentic by virtue from other support that causes it rise in authenticity. It is not saheeh on its own but there exists support which elevates it.

Saheeh hadeeth could be *Ahaad* or *Mutawattir*

Ahaad – one person narrates hadeeth in any one of the links.

Muttawattir – a group of people narrated the hadeeth to a group of people (many narrators of the same hadeeth) – impossible to believe that this group of just people would collectively lie. The same hadeeth being narrated at different places and different times – all agreeing to the same text. This hadeeth can only be authentic hadeeth. Similar to al-Qur'aan.

Minimum number of reporters for hadeeth to be Mutawattir

1. Certain number of people at the beginning, middle and the end of the chain will make Hadeeth Mutawattir
2. Some scholars said 4 in beginning, middle and end (four witnesses - based on Qur'aan 24:13))

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةٍ شُهَدَاءَ

3. Some said 5 (Surah Nur different verse 6 and 9)

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ

Notes

4. Some said 10 because in Arabic anything meets 10 is called Jamah
5. Some said it is 12 based on Qur'aan 5:12
 وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ ۖ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا ۖ
6. Some said it is 20 based on Qur'aan 8: 65
 إِنَّ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ
7. Other numbers also mentioned.

Tawattur can happen by two ways:

1. . **Text** is the same - *Tawattur bil lafzh* -Text (quote unquote)

Example: "whoever fabricates a hadeeth can expect a seat from the hell fire"
 [Bukharee] - Narrated by 40 Sahaabahs and among them were 10 promised Jannah

2. **Meaning** - *Tawattur al Ma'naawi* - (found in several supporting hadeeth)

Ahad

- Example: Du'aa that indicates prophet raised his hand in du'aa
- Hadith: "Actions are but by intentions"

Mutawattir – belongs to the Fiqhee science – since if they found a mutawattir hadeeth then one is obliged to do what the hadeeth says. Legal issues derived from this type are equal to Qur'aan. The impact of mutawattir hadeeth is similar to that of Qur'an (a higher degree of binding than other hadeeth)

Qat'ee al-Thabut wa Qatee al-Dhalaalah

Qatee – something that is certain – there is no doubt in it

- Thabut – certainly established – example the Qur'an
- Dhalaalah - The implications – the matn is indeed correct and implications are binding

Danee al-Thabut - not very certain and Danee al-Dhalaalah –

- Not with absolute degree of binding, we don't have to work and comply by its content.
- Ahad is in individual narration – one person narrating in each chain – so it could fall in this category of Damee- al Thabut

Notes

- Imam An Nawawi – it is not binding on us- we do not have to comply with the content.
- Popular opinion is that we are obliged to comply with a **Sahih Ahad hadeeth** – for it is authentic guidance that has survived the critics of Hadeeth and yet the hadeeth remained with us

c. Saheeh hadeeth can be *Mashhoor* (well known) as well as *ghareeb* (strange/rare)

- *Ghareeb* - In the chain(isnad), there is only *thiqaa* (strong, accomplished and established narrator)
- In hadeeth *mashhoor*, chain consists of number of *thiqah* – popular hadeeth

Region of origination: - to determine level of Sahih

One another way to know hadeeth saheeh is from the region of origination of hadeeth (e.g. Hadeeth from madeenah is more to be saheeh as Madeenah was free from political/sectarian schism). Also, hadeeth from Mecca is strong. Free from theological orientations.

Levels of Hadeeth (Imam Nawawi's Hierarchy of strength within Saheeh)

1. According to conditions of Imam Bukharee and Imam Muslim (*muttafaqun alayh*) and recorded by them both
2. Recorded by Imam Bukharee alone (he had more stringent conditions – be a contemporary of the Sheikh and established that he had heard from him)
3. Recorded by Imam Muslim alone
4. Not narrated by Imam Bukharee or Muslim but agrees to their condition (e.g.: Mustadrak al Hakim)
5. Authenticated Hadeeth according to condition of Imam Bukharee and recorded by others
6. Authenticated Hadeeth according to condition of Imam Muslim and recorded by others
7. Authenticated by Imams of hadeeth and not according to condition of Imam Bukharee/Muslim.

Notes

What is Saheeh al-Isnaad means?

- Saheeh ul-Isnaad doesn't mean hadeeth is saheeh
- It means that the isnaad (chain of narrators) of the hadeeth is saheeh but there are some illa'at/ defects in the text – not content in saying that this is a Sahih hadeeth
- Only when said, "Hadal Hadeeth Sahih" – means that the isnad and matn both are sahih

Golden chains– Isnad with the most Saah (most authentic)

1. Imam yahya ibn ma'een mentions:
 - Al-a'mash -> Ibraheem b. yazid -> nakh'ee -> alqamah ibn qays -> abd. b. masood
2. Imam Bukhari:
 - Malik --> naafi' --> Ibn Umar --> Prophet
3. *Silsilah adh dhahabiyah*: Golden Chain is:
 - Imam Ahmad --> Imam Shafi'ee --> Imam Malik --> naafi' --> Ibn Umar -> Prophet

Types:

i. Saheeh li Thaatih

Saheeh by in and of itself which meets all 5 conditions above (not Shaadd, not mu'allal, Daabit, al addala, continuous chain going back to Prophet – musnid)

ii. Saheeh li Ghayrihi

- When hadeeth doesn't meet the requirements of Saheeh (something is missing) but there are supporting reports (*Al mutaaba'ah*) that elevates it to being Saheeh – this support is called Al Mutaabaah
- It is the hasan hadeeth which is elevated
- Eg.: Muhammad ibn 'amr b alqamah -> Abi salamah -> Abu Hurayrah -> Prophet: *"If I have not feared for this ummah, I would have ordered them to use miswak before every salah"* [Abu Dawood]
- Here, Muhammad ibn 'amr b alqamah is known for honesty and caution but accused of not mastering hadith. Thus, hadith fails in becoming saheeh. But this has another sanad which is
Zayd b Khaliq -> Ayesha -> Prophet (good sanad)

Notes

This elevates the hadith to sahih li ghayrihi

- Supporting evidence has to be stronger or of equal strength at least.
- Hukm: same as Saheeh li Thaatihi. It obliges the person to obey the injunctions in it.

Notes

Module 8 – Hasan and Da'eef Hadeeth

Chapter 7: Classifications of Hadeeth terminologies (Ilm Mustalah al Hadeeth continued)

Hadeeth Hasan**History of Hadeeth Hasan**

- Not known in earliest period rather introduced in later period.
- In earlier period, Hadeeth hasan belonged to hadeeth Saheeh category but it did not enjoy the level of mastery of Saheeh <-- Ibn Salah (only 2 categories at that time – Sahih and Da'eef)
- Ibn Taymiah in his explanation of Musnad Ahmad, commented that Hadeeth hasan belonged to the Da'eef Hadith. He classified Da'eef into 2
 - *Da'eef laysa bi matrook* – it is not left (belongs to hadeeth hasan) – strong form of weak hadeeth which we accept
 - *Da'eef al matrook* – left – don't use it
- Hadeeth Hasan was a term coined by Imam Tirmidhi in his jami'. Some Scholars say it was started even before but with him it became popular. Tirmidhi made it popular due to his high usage. Imam Bukhari also practiced this classification

Definition of Hadeeth Hasan

- هو ما إتصل سنده بنقل عدل خفيف الضبط و سلم من شذوذ وعلة
- Hadeeth which has complete isnaad (*muttasil*) communicated by just but enjoys less accuracy and free from *Shaadhah* and *Mu'allal*
- **Difference between Saheeh and Hasan is level of accuracy (*dhabt*) – precision and mastery**

Imam Tirmidhi's usage (unique):

i. Hasan Saheeh:

- One hadeeth is hasan in itself and there is other hadeeth which meets Saheeh conditions and thus become both hasan and Saheeh. It doesn't become Saheeh because of hasan report and lack of mastery.

ii. Hasan Saheeh Ghareeb:

Notes

- Same as above except one person is *Thiqah*

Types

Hasan li thaathihi - Hasan by in and of itself

Hasan li Ghayrihi -

- Needs supporting isnaad to elevate it to the level of hasan.
- Hadeeth which has *Mubham* (unknown) narrator who was free from jarh of Adaalah and Dabt can be in the chain and can be elevated to this level
- Not *Munqati'* – no missing link but the unknown narrator (*Mubham*) has no known negative characteristics or *tadlees*.

Titles (Arqaab) indicate both Saheeh and Hasan combined

- Jayyid – Good – some say this is synonymous with *Saheeh* others say it is lesser than *Saheeh*
- Mujawad - Kept
- Salih - Righteous
- Thaabit - Permissible
- Mahfooz - confirmed

Hukm of Hadeeth Hasan:

- Treat same as Saheeh, Has authority in daily conduct and legislations
- Both Saheeh Hadeeth and Hassan Hadeeth enjoys the same Hukm - though Saheeh hadeeth is much stronger.

Hadeeth Da'eef - Weak Hadeeth

Definition: Anything doesn't meet the requirements/conditions of *Saheeh* or *Hasan*

Possibility of Hadeeth to be *Da'eef*:

- Some Scholars identified as 381 practical possibilities guessing what could take place. Just a theoretical number.
- Ibn Salah said number does not exceed 42 different types practically
- Some types are mentioned below

Notes

Mursal/Maraasil:

A sahabee is missing – Tabee relating directly from the Prophet – not mentioning the Sahaba

Hukm: They are not authorities – not binding – not a source of authority for Muslims

But from the sense of “sunnah” i.e. the practical implementation of the shariah by the first generations, this can be used as a guide.

Types of Maraasil in order of authenticity**1. Maraasil of Sahaabah: (accepted)**

- Sahabeeh himself did not hear directly from the Prophet rather heard from another Sahaabee but did not mention his name but he attributes directly to the Prophet • Eg. Sahaabee saying Prophet mentioned in Battle of Badr though this Sahaba was not present at the battle which means he could not hear what the prophet said
- Hukm: Accepted as all Sahaabahs are *‘adool* (Trustworthy), *Dhaabit*, committed to Islam and excel in the language.
- Highest form of maraasil

2. Maraasil of Tabi'ee:

- Those who mastered the sciences of Hadeeth like Sa'eed ibn Musayad who learnt from Sahaabah and narrate in a mursal way.
- Ibn Abbaas was only 13 when the prophet passed away – he learned from the Sahaaba

3. Maraasil of Senior tabi'ee

- Lesser degree of perfection and mastery e.g., Mujahid, ash-sh'bee & others

4. Maraasil of later tabi'een

- Who learnt from senior tab'ieen and not from the Sahabas

Maraasil can be elevated to Marfoo' provided we have supporting narrations

Reason of weakness: Missing link in Isnaad (usually the Sahaabah)

Notes

Munqati:

Hadeeth in which one of the narrators is missing or *Mubham* (unknown)

Difference between Mursal and Munqati

- Mursal the missing person in the chain is the sahaba – at the level of the Tabe'een
- Munqati the missing person in the chain – occurs later on in the chain (lesser strength than a Mursal)

Mu'addal:

Two people missing (consecutive) in the chain

- Worse than a Munqati and Mursal
- Greater confusion and breakage wider.
- If 2 missing persons non-consecutive, then this form becomes same as Munqati
- Hukm: no authority, not accepted

Mudalis:

Using words/terms that causes ambiguity so that they conceal the weaknesses

- Two types: Tadlees al Isnaad and Tadlees al Shuyookh

1. Tadlees al Isnaad

- When Rawi claims that he heard/met the person but he did not originally hear/meet the person
- They mostly use the Sami'aa form of Tahammul to strengthen their riwayat
- Considered as crime in Hadeeth science as it is purposely confusing isnaad and causing ambiguity (it may appear to be authentic where in fact it is not)
- Imam Shu'ba': - "to fornicate is dearer to me than tadlees" – because this a trick
- Imam Shu'ba': - To do tadlees is a brother of fabrication or lying
- Imam Shafi'ee never taken riwayat from anyone who do Tadlees
- Other Ulema take from them provided it is supported by other proofs

2. Tadlees al Shuyookh

Notes

- Purposely refers to Shaykh who is not popularly known by some popular names causing ambiguity in the isnad, E.g. "My Shaykh Ahmad" but this Ahmad may not be the Ahmad ibn Hambal people know.
- Examples from Khateeb al-baghdadi: Ubaidullah ibn Abu Fatah al Faas, or Abbil Qassim al Azari, Ubaidullah ibn Ahmad ibn Uthman as Siratee - these names all refer to the same person - presented in different names

3. **Tadlees al 'Atf:** Deception in 'atf

e.g., Hadathna Ahmad **wa** Fulan – Ahmad told us

- Whereas the first person didn't actually hear from Ahmad
- The add the **wa** to make it look as if the person indeed heard from the other
- It can be corrected by punctuation

4. **Tadlees as Sukt:** Saying hadathnee and keep quiet and then say something else then quiet

- Causing confusion as if it is one sentence

5. **Tadlees at tasweer:** Purging the weak people from the isnaad and replacing with stronger Thiqaat – to make the narration looks strong

All forms of Tadlees are:

- Serious in hadeeth literature
- Heavily criticized for these practices
- Serious blemishes come to their name of those who practice tadlees
- Mudallis hadeeth does not enjoy serious strength and the only way to be removed from this category – the person has to answered accurately – when asked if they did actually hear from the other person in the chain. And if they were asked this, they would usually say no. This implies that they weren't outright liars but did try to manipulate the isnad intentionally in the garb of words.
- Use of words that are not clear because there were some kind of weakness in their hadeeth and they wanted to cover it up
- Weak Hadeeth
- Not fabrication but bending of the law

Notes

Mu'allil:

Hadeeth which has 'illah (hidden defects)

- illah is a subtle cause which blemishes the authenticity and strength of Hadeeth
- Not recognized on its apparent value – may look Saheeh but not Saheeh
- E.g.: One Isnaad is exchanged for other Isnaad – the matn looks authentic – so the general look of the hadeeth would be as if it is authentic – whereas the isnaad is not or an authentic isnaad placed on a matn that is not authentic.
- Requires comprehensive knowledge of Rijal, language, places, various isnaad of the Hadeeth and longtime engagement with Hadeeth and so on to identify this.
- Could be said that this kind of knowledge to be able to identify these subtle causes is knowledge that is inspired by Allah.
- Responsibility of the highly knowledgeable to convey to other normal people about the 'illah
- Imam Bukharee, Tirmidhee discussed about Mu'allil in some of his works

Summary Da'eef Hadeeth – 10 most popular weak hadeeth category

1. Mursal/Muraaseel – Tabeen report directly from Prophet (Sahaba missing) – level of Tabe'een
 - a) Mursal of Sahaba
 - b) Mursal of Tabe'een
 - c) Mursal of Senior Tabe'een
 - d) Mursal of Later Tabe'een
2. Munqati (broken) – missing or unknown (mubham) narrator
3. Mu'addal (double break) – two or more consecutive narrators are missing
4. Mudallas (Counterfiet) – Hiding the defect to make it appear authentic

Notes

- a) Tadlees al Isnaad – narrator claim heard /met but did not
 - b) Tadlees of Shuyookh – using popular Shuyookh name to refer to unpopular ones)
 - c) Tadlees Atraaf – Deception – use of “wa” to make it appear heard from both person
 - d) Tadlees Sukt – Pausing unnecessary
 - e) Tadlees at Tasweer – Purging weak people and replace with strong/reliable one thiqaa
-
- 5. Mu'alil – Hadeeth with illaa - subtle hidden defect
 - 6. Hadeeth al Mudtarib /Idtiraab (Confusion) – number of hadeeth all with same level of strength with confusion in isnaad or matn or both
 - 7. Hadeeth al Maqlub (reversed) – names of narrator reversed/organized wrongly or wording of hadeeth reversed / organized wrongly
 - 8. Hadeeth Shaz (rare) – a thiqaa narrator contradicts a narration of a higher level of thiqaa
 - 9. Hadeeth Munkar – similar to Shaz but – weak narrator contradicts a Thiqaa narrator
 - 10. Hadeeth al Matrook (Discarded) – narrator accused of fabrication. Rawi lacks Al-adala and Dabt

1 – 5 covered in Module 8

6 – 10 covered in Module 9

Notes

Module 9 – Da'eef Hadeeth Cont

Chapter 7: Classifications of Hadeeth terminologies (*Ilm Mustalah al Hadeeth*)

According to hidden defect found in the Isnaad or text
Hadeeth al Mudhtarib/Idhtiraab (Confusion)

- Reported in number of different ways (chain/reports) with all chains sharing the same strength where one hadeeth cannot be preferred over the other
- E.g., Hadeeth narrated in six different ways and all have same level of weakness
- *Hukm*: Considered weak - Inability to prefer one isnaad over the other indicates there is a lack in the accuracy and mastery in both narrations
- Weakness manifests itself when saheeh hadeeth presents itself as Saah
- Confusion (Idhtiraab) will take place in Isnaad and / or in *matn* of the hadeeth

Hadeeth al-Maqlub (reversed)

- Comes from word Iqlaab (change)
- Reversal happens in Isnaad or matn o Isnaad: Names of narrator will be reversed Eg. In sanad, instead of Kaab ibn Musayab, one may call musayab ibn Ka. in matn: Wording may be of different order from the similar report E.g.: Hadeeth of seven under the shade (one narration say right hand then left whereas the other narration wording has left hand then right – change in arrangement of words)
- Identified from process of comparison and contrast
- *Hukm*: Considered weak because of less *Dhabt* (accuracy)

Historical Event: Story of Imam Bukharee and 100 reversed hadeeth –

- The people switch hadeeth and isnaad and presented it to Imam Bukharee – panel of 10 people each with 10 hadeeth = 100 hadeeth - public event
- Each panelist presented 10 hadeeth each – Imam Bukhari would reply I don't know it and will not say anything else
- He would say the same for all 10 panelists
- The audience would think that Imam Bukhari was weak – they were not aware of the trick

Notes

- Imam Bukhari after finishing – presented each Hadeeth with the correct matn and isnaad
- This was done to test Imam Bukhari in a public forum
- Thus, it was also a practice among the scholars to test the mastery of hadith without the intention of forging

According to nature of the text and Isnaad

Hadeeth al Shaz

- Narrator is Thiqaa and presents hadeeth which is contradictory to the hadeeth presented by awthaq (more trustworthy than him) - Good person is out mastered by someone better
- Singular hadeeth from one person and contradicts one that is stronger than itself
- Here Rawi is not weak rather he doesn't know the other reports
- Can still remain Saheeh and Hasan if there are supporting hadeeth

Hadeeth al Munkar:

- Similar to Shaz in opposition to one who is stronger than itself and but here happens between weak narrator and Thiqaa (weak narrator opposes a thiqaa/reliable narrator)
- Similar but weaker than Shaz

Hadeeth al Matrook (Discarded)

- Narrator who has been accused of fabrication
- Rawi is prone to make serious mistakes in his memorization and delivery and doesn't enjoy sound character – does not meet condition of Al-adl and Dabt
- Hukm: Rejected

Rulings of Hadeeth al Mawquf

- Hadeeth that reaches Sahabee not Rasoolullah
- Actions/sayings/decisions of Sahabah and not Prophet
- But we must know that authority lies with the Prophet only and not the Sahaba
- In hadith where there is no possibility of Ijtihad, they are acceptable as sahaba cannot say it on their own except hearing from the Prophet like matters of the world of ghayb E.g.: Abdullaah ibn Masood narrated "Whoever meets fortuneteller and believes what he says then disobeyed Allah and his Prophet" (major sahaba)

Notes

- Sahabee said when a person is leaving the masjid when the azaan is called the person has disobeyed the Prophet. This could only be from the authority of the Prophet
- Have to enact upon them.
- Mawquf narration in which there are element of ijtihaad, then it is not accepted • Ibnu Salaam, Ibn Umar, Ibn Aas narrated Bani Israeliat (stories from Bani Israel) and we do not take from them.

Rulings of Hadeeth al Maqtu

- Hadeeth that reaches Tabi'ee and not Rasoolullah
- There are different levels of Tabe'een – senior ones (some that learn from many sahaba) and smaller/later ones
- We do not consider later tabiee's narration
- Abu Haneefa: We do not have any option when it comes to Rasoolullah and from Sahaabah we have option but with tabiee, they are men and we are men.

Where Da'eef Hadeeth is allowed to be used?

- Some say Da'eef hadeeth is allowed in virtuous deeds (Fadail Amal) when there is number of Da'eef hadeeth which supports the hadeeth – way we sleep, eat, etc.
- Many Scholars refused to use Da'eef hadeeth
- Ahmad ibn Hanbal, Abdurahman ibn Mahdee, Abdullaah ibn Mubarak used Da'eef hadeeth in these matters – if we were to narrate in matters of halaal and haram then we would have been more stringent in the hadeeth and pertaining to al fazail, less stringent.
- Historical background: Hadeeth hasan was not identified during this time – classification was only Saheeh and Da'eef. When this statement was made it is more likely that
 - For Halaal and Haram – used Saheeh hadeeth
 - Matters of Fadail Amal – maybe they meant what is now known as Hasan hadeeth (not da'eef)

To use Da'eef hadeeth, following conditions must be fulfilled:

- Should not be majorly weak
- Pertain to some of the major categories/themes (abwab) of the hadeeth

Notes

- Should not contradict the stronger report
- Nonetheless, it is best not to use any of these weak hadeeth for guidance in our conduct (Fadail Amal)
- No meaning of using sahih and hassan if we use Da'eef hadeeth to guide men

Hadeeth categories which may be Saheeh/Hasan/Da'eef

Category 1: Marfoo/Musnad/Mutassil - can be Saheeh, Hasan or Da'eef

Marfoo – attributed to the Prophet – (chain reaches the prophet but may have missing links)

- At end of chain it may say
 - I heard the prophet say this,
 - I saw the Prophet say this or do this, or
 - I was in his presence and this happen and he agree or not agree

Marfoo may be

- *Mursal* – tabee narrates it (sahaba is missing)
- *Mu'addal* – 2 people missing in chain
- *Munqati* – one person missing in chain
- Strength depends on the reason if and not and where and how the missing link take place
- Mursal stronger than Munqati which is stronger than Muaddal

Musnad (Continuous Chain that reaches the Prophet)

- Depends on the strength of the rawi – one may be a thiqaa and one may not be a thiqaa
- Difference with Marfoo is that it is a continuous chain

Muttasil (Continuous chain that not necessarily reaches the Prophet): may be Saheeh/Hasan/Da'eef depending upon the investigation

- Mauquf on Sahabee
- Maqtu on Tabi'ee
- Similar to musnad in that the chain is continuous and differ from Musnad and Marfoo in that chain does not reach the Prophet

Marfoo, Musnad and Muttasil – can be Saheeh, Hasan or Da'eef

- Have to look into the hadeeth to determine the strength of hadeeth

Notes

Category 2: ‘An’ana, Al-Muannan, Muallaq - can be Saheeh, Hasan or Da’eef

Ananaa: - ayn and noon

- "by this person, by this person..." ‘an Fulan ‘an Fulan
- Used particularly by Sahaabahs – because various forms of Tahamul were not identified
- Present in Bukharee/ and mainly in Muslim
- Was a hujjah – was an acceptable saying (samaa)
- Used by Mudaleeseen (whether is it as-sima or tahdeet) and this makes it weaker – used it to shed ambiguity to hide or conceal the weakness in their narration weak

Al Muannan - alif and noon

- Similar to ‘an’ana
- Enjoys similar criticism as an’ana

Muallaq:

- One or more people deleted successively from the beginning of the Isnaad (e.g. Sahabaa and tabe’een missing)
- This kind of Hadeeth present in Bukharee where he used for abbreviation - same text with complete isnaad presented in other parts of his book

Only by investigating the report can one identify which category the hadeeth belongs to – Saheeh, Hasan or Da’eef

Category 3: Al Fard (singular)/Alghareeb (strange – one person narrates it)

Al Fard: Singular/Solitary

- Single person narrates the hadeeth
- Fard al Mutlaq – absolutely one person – Ahad hadeeth

Popular form of singularity

- One to One
- One to Region
- Region to Region

Ghareeb

- Also called as *Alfard nisbee* – relative singularity

Notes

- One person minimum reporting at least one level of the isnaad and two narrators at different levels of Isnaad

Azeez and Mashhoor and Mustafeed hadeeth

Azeez – 2 or 3 people in some level of the chain – where as other level has one person

Mashhoor (popular) - is a Jama – 3 plus people in the link

Mustafeed – group of people narrates the hadeeth in the beginning of the isnaad and at the end of the isnaad.

- Increase the strength of hadeeth by virtue of numbers – may not necessary be so though
- Appearance – that the hadeeth must be established and strong and authentic
- To determine the authenticity of hadeeth – have to investigate the people in the isnaad
- Though many people in isnaad (mashhoor or mustafeed) the hadeeth could still be weak – after investigation these people may not meet the standard

Azeez ul Mashhoor – 2 people in the chain that report and then at another part of the same chain have 3 or more people

- Numbers does not matter – it is the characteristic of the narrators that is important

Example of a Saheeh Mashhoor hadeeth “Verily if Allah wish to withhold knowledge, he doesn’t take it just from people but he takes it away from the scholars – so there are few scholars left, so the normal person will take the ignorant people as their teacher so they then become lead astray.”

Example of Hasan Mashhoor Hadeeth: “The request for knowledge is incumbent on all Muslims.”

Example of a Da’eef Mashhoor Hadeeth: “The hearts incline towards those who show goodness towards them.”

All these category share – all have similarity

Mashhoor could be Saheeh, Hasan or da’eef

- A Mashhoor hadeeth could be an Azeez hadeeth not vice versa
- A mustafeed hadeeth could be a mashhoor hadeeth not vice versa

Notes

Module 10-Classifications of Hadeeth terminologies (Ilm-Mustalah-al Hadeeth)

Chapter 7: Classifications of Hadeeth terminologies (Ilm Mustalah al Hadeeth)

Saheeh Hadeeth

- Saheeh li Thaatihi – saheeh by itself
- Saheeh li Ghayrihi – saheeh with supporting evidence

Hasan Hadeeth

- Hasan li thaatihi – hasan by it self
- Hasan li Ghayrihi – hasan with supporting evidence

How a hadeeth is elevated?

- Supporting evidence that is stronger
- Number of evidences of the same strength
- Other hadeeth that support it in its meaning
- Cannot be elevated if a vital element is not met (if there is a lying, or a person with lots of mistakes – hadeeth cannot be elevated to higher strength)

Hadeeth al Mutaabih/As-Shaahid

- Hadeeth that supports other hadeeth and elevates it from da'eef to hassan li ghayrihi or from hassan to sahih li ghayrihi

Hadeeth al Mutaabih

- Mutaabih is what has been narrated in exact wording – (only in *matn*)
- Two types of Mutaabih:
 - **Mutaabih at Taam** (complete chain)- Hadeeth which supports another hadeeth from the level of the narrator himself in a continuous chain – narrating the same text – Rawi is included in the supporting evidence
 - **Mutaabih al qaasir** (incomplete) evidence of Rawi is not included in the chain (difference between Al Qaasir and Taam). The supporting chain begins with the sheikh of the narrator not the narrator of exact wording

Notes

Hadeeth as Shahidh

- Shahid can either be in wording (al *lafdhee*) or meaning (al *manawi*) of the text
- Two types of Shahidh:
 - Al Lafdhee – actual wording
 - Al Manawi – general meaning
- Could cover the isnad or the matn
- More general and more comprehensive than mutaabih

Mutaabih and Shahid – make the Muhaadith reconsider that strength – can this hadeeth be elevated or not?

Hadeeth al Mudaraj (Idraaj – process of introduction)

- Introduction of new text/element of the hadeeth – something that is foreign to the original hadeeth is now known to be part the hadeeth
- Can take place in matn (text), or isnad (chain)

Matn

- Happens when a Muhadith seeks to explain the meaning of ambiguous terms (tafseer of hadeeth) – so he has spoken/written his interpretation/explanation in the text of the hadeeth and later people misunderstood the intention and includes the explanation as part of the hadeeth
- Not intended to blemish the hadeeth but misunderstanding that takes place
- If there is deliberate intention to alter the hadeeth - then it is similar to fabrication – lasting blemish attach to that person name
- This is Idraaj in text (matn)

Idraaj in Isnad

Two forms of Idraaj in Isnad:

1. Hadeeth that has more than one isnad is presented without making it clear that there exists more than one isnad.
 - a. Hadeeth presented with a particular isnad but the Rawi actually has 2 isnad going to that particular hadeeth. Person will mix within the two isnad or differences between the two isnad not clear
2. Person has more than one hadeeth without knowing which isnad goes with it

Notes

- a. Presented 2 hadeeth with one isnad. Confusing Matn with isnaad and vice versa. The matn is not identified with its correct isnaad

Ways to identify Idraaj:

1. Wording of hadeeth - certain words indicate that it would not have been spoken by the Prophet – scholars know that these words cannot be traced back to the prophet
2. Sahaabah themselves – by saying: “this is not the actual word, it is words of someone else or rather insertion”
3. Narrators/scholars themselves identified this by saying that this is the explanation of the terms in the hadeeth and not the actual wording of the hadeeth

Scholars – when a hadeeth is identified with an Idraaj – attach that to the hadeeth and let the hadeeth circulate with it so people know the idraaj

Hukm: It can be Saheeh/hasan/Da'eef.

But it tends to be looked upon with concern.

Hadeeth Musalsal – Action of prophet while he was speaking

- Certain particular **act (verbal or physical)** will be continued when tahammul and aadah will take place
- Particular characteristics will remain in hadeeth (e.g. when prophet locked his fingers together)
- Eg.: Ahmad ibn Husain put his hands together, similarly his teacher, his teacher, Ibn Umar, Abu Hurayrah and up to Prophet
- An act of the prophet (while saying the hadeeth) being repeated every time the hadeeth is narrated
- Specific way that the Prophet read something out loud, then the companions continued to do the same and this is passed on with the hadeeth
- E.g., the strongest form is when an aayat was revealed and then the sahabah narrated it in the similar way as a part of hadith
- E.g., an example of fabrication in this way is the narration of Jibrael, Mikael and then Allah talking to the Prophet.
- It can be verbal – when the hadeeth is reported the verse also repeated like the prophet did
- **Hukm:** It can be Saheeh/hasan/Da'eef

Notes

Hadeeth al Musahhaf:

- Hadeeth is written down & in the written documentation there occurs a mistake/in which contamination takes place due to the scribing of hadeeth
- When you scribe the word, you may miss out dots but actual form stays the same
- Says a name but pronounced it wrongly
- Can also be termed *Muharraf*
- Acc. To ibn Hajr:
 - **Musahhaf** – when u scribe the word u may **miss out dots** but the actual form of the letter remains (eg. Fa the form is there without any dots and it might become waw)
 - **Muharaf** – the actual **form of the letter is change** – letter is corrupted and meaning misrepresented

Hadeeth al Muharaf:

- Actual form of the letter itself does change and changing the wording and meaning
- Gives farfetched meaning
- Hukm: Da'eef
- **Muharaf** – the actual form of the letter is change – letter is corrupted and meaning misrepresented
- Takes place both in people hearing and writing
- E.g., Form 1: La yurithu hameelun illa bi bayyinah: A pregnant person does not inherit except by evidence
Form 2: la yarithu jameelun illa buthayna: Nobody inherits Jameel except Buthayna
- Similarly, Umar could be 'amr if waw is omitted.
- Indicates a serious flaw in dhabt of communication and becomes weak depending on the level of mistake.

Points on Criticism

- Criticism is the key cause that gave rise to different classifications
- Muhadeeth never passed judgment based on face value of the terminology rather they investigated each hadeeth to meet the criteria of being authentic
- They also look for deficiency or strength of hadeeth

Notes

- Not because a hadeeth is Mashhroor (widely circulated) means it is Saheeh

Mawdoo - Fabrication

Overview

- Realm of Imposters
- Doesn't even fall under the analysis of authenticity
- *Wa-Dha-oon* – plural of those who create their own hadeeth - They fabricated hadeeth for their own benefits/ gain
- Fabrication is a greatest crime in institution of hadeeth. Shameless person.
- Fabricator will fail to have basic moral character and they are enemies to hadeeth
- Whoever tells a lie on the prophet should prepare his seat in the Hell Fire

Historical development:

- During the time of Abu Bakr and Umar, unity of Muslim community remained intact from Fitnah (Umar did not permit the Sahaba to travel to teach – he gathered them to establish the community)
- During the time of Uthman, seeds of fitnah began building. Animosity.
- Fitnah accumulated at his death and violently burst during the time of Ali – political party formed
- *Khawaarij, Shi'ah, Murjiah* and other political parties developed – they all had their own views on government and mechanism that government has to abide by. These groups are mutually opposing groups – enmity between groups
- Needed support for this own political views and clerical positions
- Thus, they invented hadeeth – to the extent that people would say look at your hadeeth that at the time of fitna you use to create hadeeth to support what they believe

Reasons

- Support Political views/differences
- Philosophical Movements
- Personal motives – Please rulers, Gaining income - Money for hadeeth
- Nationalism and Factionalism - Make something popular
- Fame in quoting the hadeeth – present oneself as knowledgeable - an imposter

Notes

- Story tellers
- To create desire in people to do good deeds and to create fear of evil deeds

This atmosphere tarnished the atmosphere of honesty, just and truthfulness

- In this time, people become skeptic about taking the hadeeth – more cautious
- Several principles and Isnaad evolved to identify the right hadeeth –
- Abd b. Mubarak:

الإسناد من الدين ولولا الإسناد لقال من شاء ما شاء

if it was not for the Isnaad people would have said what they wished

Ways to identify Mawdoo' hadith

1. Self-admission - "I fabricated the hadeeth" – admits and inform people of it
2. Text itself - Muhadeeth identify by comparing with conventional stream/style/trend/rhythm of the hadeeth- Is it consistent with prophetic/traditional style? High purity of language? Flow by which hadeeth is known? Correct pronunciation?
3. Compliance to established facts of mind and physical truth and conformity with Qur'aan – Not hadeeth can contradict the Qur'aan or no hadith is outside the realm of what is physically possible
4. Severe punishment for trivial acts (example anyone who does not do a mustahab/preferred act will rest in hell- severe Hukm for simpler matter). Popularly found in works of Qasas (story tellers). Those who want to draw people towards them – make hadeeth that show severe punishment for people to comply with what they say. Shameless jurists who wants to defend their mathhabs.
5. Knowledge about who is popularly known as being a fabricator – once a person is accused of fabricating a hadeeth – the news spreads very fast and his social status declines

Some stories that illustrate the reasons behind fabrication

Ahmad ibn Hanbal and Yahya ibn Muin

While making Wudu, both of them heard someone narrating a hadeeth in masjid that was attributed to them. They went and sat in his circle. After he finished and was receiving gifts, he went to Yahya who asked him "Did you hear this from Yahya ibn Muin really?" He replied: "Yes" He said: "I am Yahya ibn

Notes

Muin". I haven't heard this hadeeth I don't know this hadeeth. He said, "I have always heard that Yahya ibn Muin is not an intelligent person and today I have confirmed this." Yahya ibn Muin was shocked. He then said, "Do you think that you are the only Yahya ibn Muin and Ahmad ibn Hambal?" He added "I narrate from 17 Ahmad ibn Hanbals and Yahya ibn Muins and do you think you are the only one" Ahmad ibn Hanbal was shocked Shows a fabricator related fabricated hadeeth to get gifts/money/food.

Abu Hatim heard a person narrating an isnad with his name and asked the person if you actually met Abu Hatim? The narrator said "No. I heard this isnaad, I memorized it and then I began making up anything and attaching it to this isnaad" Shows the ignorant this person is and openly admits it. People did this to receive social value attached to learning and education but later became known and were shunned from the community.

Abdul kareem ibn Abi awjah

During the time of Calipha of Mahdee, abbasid caliph. He was killed but prior to his death he admitted that he narrated 4000 fabricated hadeeth in which he made halal as haram and haram as halal. This was the time, Muhadeeth developed a science called *Ilmul Rijaal and Ilumul Jahr wa tadeel*

Our Position:

- Don't get despaired by these fabrications, – Allah decree the obedience of the Prophet and attached authority to his sunnah – divine authority
- Allah promised to preserved this (Ch 15 vs 9)- Hadeeth preserved – divine inspiration.
- Before Mushaf, some people tried to fabricate Qur'aan as well.
- Fabricators may have good intention in the heart but fabricate to draw attention to what they perceived to be good
- Eg.: Mutasawwafa - Sufees fabricated a lot in *Fadhaail-e-Amal* in order to draw people to them – to justify their theological orientation /inclination
- Fabrication is a form of envy – people wish that their teachings would have the same effect as divine revelation.

Notes

Module 11 - Chapter 8: Shuboohath(Controversies) leveled against Hadeeth

Declaration: Islaam is a protected source/guide of learning and safeguarded from controversies

These shuboohath aim to belittle Islam and to cause threat to Muslims by sowing the seeds of doubt in the mind of Muslims esp. those who do not have education of Islamic Studies. They understand it in a way which was not taught by Prophet.

Enemies who leveled controversies:**1. Orientalists**

- They were non-Muslims who do not accept prophethood of Muhammad or atheists or biased individuals
- They are coming from different experience and background/ culture – they understand Muslim text in a way that doesn't represent its true meaning
- They suffer tainted understanding because of translations
- Some are sincere and some are insincere
- Sometimes funded by body which works against Islam.

2. Muslims who are influenced by external factors

- Those who learned/studied from Orientalists
- Those who were fired with their desires and whims

Reason for Shuboohath:

Primary reasons are to

- Attack legitimate authority of Sunnah
- Preservation of Sunnah

Secondary reasons:

- vested government interests in such scholarship
- cultural ignorance
- enmity towards Islam and Muslims
- challenges of translation

Historical background of Shuboohath:

- Shuboohath is not new – took place during Prophet time
- Shedding doubts in the religion started with the time of Muhammad (s)
- Surah Furqan Vs. 4-6 – The mushrikeen attempted to shed doubt on the Prophet – a plot for which others have assisted him; folk stories he is spreading

Notes

- Surah Najm – Verily it is a revelation revealed. Sunnah is a practical guide in explaining the Qur'an
- Allah exemplified the Prophet – a model for us to follow
- Prophecy – not from his own mechanism
- Orientalist view him as a genius – out of his genius he managed to accomplished what he did
- Allah chooses from His creation whom He wants/pleases to lead - Surah AlAnam vs 124

The following 7 controversies are very popular ones repeated in the Orientalist discourse Commonly found in Islamic studies books written by Orientalist and published in European countries

Seven Controversies:

Shuboohath 1: Qur'an alone is sufficient and no need for Sunnah

Evidence for allegation:

This controversy comes from Surah 6:38:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

and Surah Nahl 16:89:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ

We sent down the (Qur'aan) which explains everything. Thus, some wrongly take it as no need for the sunnah.

Goals of this Shuboohath:

- There is no need for the Sunnah
- Qur'an alone is authoritative

Explanation:

- No major threat posed by this controversy to Muslims because of the lack of concrete support and the life of the Prophet and sahaba as examples to the contrary.
- However, this is questioning the authority of Prophet - is this a Messenger of Allah and is he sent to explain the message.
- What is the relationship between Sunnah and Qur'an?
- The Qur'an is Qateeatul Thabut and Qateeatul Dallala whereas the Sunnah is all of Qateeatul Thabut and Qateeatul Dallala **and** Dhaneeatul Thabut and

Notes

Dhaneeatul Dalaalah – among them what is certain and concrete and those that lack certainty and concreteness

- Muhammad al Gazaali – said a group appeared in his time called Ahlul Qur'an – deny the Sunnah. He said they are not intelligent people, they have alternative motives for doing so

Response:

- Ibn Hazm's response: 53:3,4 | 16:44 - Surah Najm – Indeed he does not speak from his own desire – it is revelation in order to explain to the people what has been revealed to them
- Obey Allah and His messenger
- Ibnul Qayyim: Sahaabah's practically demonstrated Sunnah in their life. Presents two verses → (7:15 | 4:8)
- Al Araf vs 15 – Belief in Allah and His messenger and to follow this example in order to be guided
- Sura Nisa vs 8 Whomsoever obeys the messenger of Allah indeed obeys Allah
 - Sunnah as an authority/an extension of an authority to the Qur'an
 - To build and explain on the foundation /concrete laws which the Qur'an has established
 - Everlasting Sunnah – Allah has decreed the Sunnah as part of the explanation of the Qur'an- general words and not limited to certain people for only certain time
 - Allaah made Sunnah as explanation of Qur'aan and declared authority of Sunnah in Qur'aan

Shuboohath 2: Sunnah was not preserved as promise was to preserve the Qur'aan**Evidence for allegation:**

- Surah Hijr 15:9 says it is "Dhikr" which is protected. Qur'aan alone. – Verity it is Us that revealed this Qur'an and will protect it from all forms of introduction – an everlasting, untarnished guide for all people ☞ the Orientalist understand this as the Qur'an only.
- **Response:**
- Dhikr means Qur'aan and Sunnah
- Status of the Prophet? - not an ordinary person – he is like an ummah – his example is a comprehensive example (the way he eats, sleeps, etc. is all inspiration)

Notes

- Surah Maida vs 3 – Today I have completed for you your religion and my blessing and decree for you my religion Islam (5:3)
- Surah aal Imran - 3:85 – Whosoever wishes another religion for his other than Islam it will never be accepted from him
- Surah aali Imran 3:19 - Verily, the deen with Allah is Islam
- Surah Nahl 16:44 -> revealed this Dhikr so to explain to the people. Thus, if sunnah is not preserved, then explanation of Qur'aan is lost
- Allah talks about the perfection/completion of Islam
- Allah is a Mumin – believe by His own decree – belief is Islam – a religion that is eternal, that is preserved.
- How can there be Islam without Sunnah, perfect example of the Prophet? – how do we pray? – the sunnah teaches us how to pray
- Usool al Hadeeth exemplifies preservation of Hadeeth
- Sunnah is part of the religion and therefore Allah has preserved the Sunnah. The form of preservation of the Sunnah is there – the critique of Hadeeth.

Shuboohath 3: Prohibition to write Hadeeth

Evidence for allegation:

- They quote "Do not write my hadeeth..."
- Because it was not preserved in a written record – orientalist understood it as it has become corrupted, or forgotten
- Abu Bakr's statement after death of Prophet where he's referring to Qur'aan as source of authority [Hadeeth Mursal] – presented by the orientalist to support them. Abu Bakr gathered the people and said to them: "Verily you communicate and circulate the Hadeeth of the Prophet, whosoever to ask you then tell them that between you and us is the Qur'an –so make Halaal what the Qur'an makes halaal and make haram what the Qur'an makes haram. not to based their judgment on anything other than the Qur'an. this implies sunnah not an authority on halal and haram according to orientalist.
- Hadeeth Imam Muslim – "Do not record on me and who ever record erase it – whosoever to fabricate and invent stories attributing to me can expect their seat in the hell fire" indicates a clear prohibition from the written record from the Qur'an

Response:

Notes

- This prohibition took place during initial period of the Prophethood to preserve Qur'an from mixing/confusing with hadeeth and keep them focused on learning and practicing the Qur'an.
- This prohibition to record hadeeth was abrogated (mansookh) later.
- Evidence that written record take place - Hadeeth in Bukhari and Muslim – In the conquest of Mecca, the Prophet was teaching some of the sahaba related to Al Qisaas (legal punishment) and on Aqeeda and someone, Abi Sha'r, asked him write what he was teaching. The prophet asked his companions to write for them
- Some of the senior companions like Abu Bakr (Saheefah Abi Bakr), Abu hoorayrah recorded Hadeeth, Abdullah ibn Abbass also recorded
- Prophet asked some of his companions to write for a person who asked Prophet's statement in the recorded format
- Not all members of that early community were illiterate
- There existed some tools enabling written recording
- Contract between Prophet and Ansaars was written down – mutawaatir.
- At the time of Sahaba – the sciences to establish what is authentic and what is not was not developed as yet
- There were requests for witnesses – Abu Bakr asked for witness and so did Umar as well
- *Asbabul Nusool*-Widely established -The Qur'an - Many people witness the Qur'an being revealed whereas the hadeeth- setting and circumstances is only witness by sometimes one or few people-knowledge of the Qur'an more circulated than that of the hadeeth
- Umar – when some of his ministers were narrating hadeeth – he collected them back to let the hadeeth concentrated in one place back to Madeena
- Fatah Bari 18 volumes – explanation of Bukhari – when u read about the circumstances of the hadeeth – the understanding may be very different from just reading the text only in English. The text is not sufficient in providing a detailed and accurate understanding of hadeeth – knowing the circumstances of the hadeeth – helps with knowing the meaning
- Foresight of Umar ibn Khattab
- Certain individuals were permitted to record the hadeeth
- Prohibition was lifted – after the Qur'an was established and there was no fear of mixing of hadeeth and Qur'an
- Hifz(memorization) of the Sahaba assisted in the preservation of hadeeth

Notes

- What the Orientalist presented is baseless – extends from a misunderstanding or false reading from Qur'anic or Hadeeth text

Shuboohath 4: Later publications/written recording of Hadeeth

- a. Above response will be sufficient

Notes

Module 12 - Chapter 8: Shuboohath (Controversies) leveled against Hadeeth**Shuboohath 5: Fabrications of Hadeeth**

Evidence for allegation: Due to many fabricated hadeeth, hadeeth as a source is not pure. Doubt in the mechanism of establishing what is hadith.

Response:

- Procedure set in place to identify if the hadeeth are authentic – conditions of Rawi, Al 'Adaala and Dhabt
- Various Mustalah purified the hadeeth
- Ulema memorized hundreds of thousands of hadeeth (Al Haafiz) and developed different sciences like *Jarh wa ta'deel*, *Ilm ar Rijal* and others to identify true/authentic hadeeth
- Comprehensive system of Hadeeth criticism developed, from years of training and from individual to community and to culture and so on
- Hadeeth Sciences and Criticism - Hallmark of Islamic scholarship
- Vast amount of Hadeeth literature.

Key: *Ilm al Mustalah*

Fabricators:

- Qasas – story tellers. Presented exotic stories to draw attention.
- Wavered jurists – to support their madhabs
- Ecstatic Sufis who encouraged 'righteous acts' by fabricating hadeeth
- Theological and political oriented groups to support their inclination
- Ignorant who wanted to elevate their standards.
- Position mongers who wanted to elevate themselves in the eyes of the ruler

Hukm about Fabricators:

- Crime against own soul and community
- Shunned away from the community
- It doesn't lead them to become a kaafir but believer whose belief is doubted
- Abu Muhammad al Juwainee (father of Juwainee who was the teacher of Al Ghazaali) said fabricator's blood is permissible on the basis that he is a kafir and he bases it from "whosoever fabricates will have his seat in hell fire". Indicates the level of great crime.

Shuboohath 6: Ulema of hadeeth focused only on purifying Isnaad (chain) and not on purifying Matn (text)

Notes

Evidence for allegation: They said this because of certain weak hadeeth in Saheeh literature thus implying the failure of ulema in hadith criticism. It means they have not focused on Matn.

Goals of this Shuboohath:

- *Aql (intellect / mind) is the decisive factor. If aql is criteria, then whose mind is the criteria?* But Islam recognizes the seen and the unseen - If aql is criteria, then we have to deny unseen world as mind cannot perceive *Ilmul Ghayb*.
- *They want to make teachings of Prophet like teachings of other great men /leaders.* They wanted to rob the prophet of being a Prophet. He was a great man plus a prophet unlike the other great leaders who were not prophet
- *Belittle efforts and energy of the Ulema*
- *They want to cast doubt and to discard Saheeh Bukharee and Saheeh Muslim*

This claim fails to acknowledge:

- Ethical significance leads to correct narration
- The spiritual component of the Muslim
- Social makeup of the Muslim community
- The relevance of the isnaad to the matn

Response: Isnaad is the ladder that narrates the hadeeth; therefore Hadeeth (matn) is highly likely to be Saheeh if ladder is Saheeh. Highly likely but not always.

Key: Focus on Isnaad is based on the fact that sound hadeeth reaches us through sound communication

Shuboohath 7: Prophet never wrote a letter (Hadeeth) to other rulers inviting them to Islam

Evidence for allegation: They claimed these letters were not found with the rulers

Goals of this Shuboohath:

They want to present this religion as religion of Arabs alone and not a universal religion. That is religion is only for Arabs not others and Prophet did not invite others to it.

Response:

- Among the sahabs were: Suhaib ar Ruby (Roman), Salam al Farsi (Persian), Bilal (Abyssinian, Ethiopian or Sudanese) – historical proof

Notes

- After Hdaybiyah – contract of peace between the Mushrikeen (Quraysh) and the Muslims – in the 6th year of Hijra – It was in this time that the Prophet wrote to the various rulers
- Seerah books have evidence of this: History of Imam at-Tabari, Tareekh of Imam Bukhari, Seerah of Ibn Hisham has text of these writings
- The reasons that these letters are not found may be because they ripped it up. E.g., Kisrah of Persia tore up the letter of the Prophet and Allaah tore his empire by Kisrah being killed by his own son and the Muslims conquered them
- **Qur’anic Evidence** – Islam a universal religion (7:158) - Say O people Verily, I am your Prophet/ messenger to all people
 - (13:28) - We have not sent you except as sufficient to all people to warn them and to spread the good tidings of Islam.
 - In many places of the Qur’an – Allah addresses people as "Ya Ayyuhannas or Ya Banee Adam" – we are all the children of Adam – Islam is global in nature
 - Allah uses the term *Fitrah* – natural inclination – for all human beings – Allah imbedded within them an inclination of Tawheed.
- Those who the prophet wrote to:
- Kisrah of Heraclius, Constantinople - Roman rule,
- al Harith ibn Shamr al Ghasani, Kisra - Persian force,
- Jareej ibn Mina in Egypt,
- An Najashee in Abyssinia,
- Leader of Yamama,
- Leader of Bahrain – at Tamini,
- King of Oman – Jaifa Wa’bad
- Some of them ripped it up
- Some sent him gifts – Muqaqas of Egypt. sent him Mariya whom the prophet married and had a child with.

The Orientalists:

- Do not view history with all its fact but only with selective evidences – hide the other evidences so those who read the history will not see it
- They present themselves as authority – the learn Arabic and know the Qur’an

Notes

- Primarily because they are not Muslims – they should not be an authority for us
- Secondly, they fail to understand our text properly – fail to infer correct inferences and present the appropriate conclusion

Factors that led to these controversies

Language:

- Language is coding of information which we communicate by words
- When say camera – presents a physical entity in words
- When we speak about physical entity like tree, there is no other way of interpretation – everyone knows what it is – a tree in any country is the same
- When we talk about cultural things, religious thing, - language becomes sensitive
- Origins of Language:
 - Toshihiko Izutsu's (translated the Qur'an into Japanese) theory:
 - Cultural elements attached to language – example “weed” – an unwanted plant – we decide whether this is an unwanted plant or not (what one consider weed may not be weed for others). Biologically, weed is something which has been accepted by nature.
 - Refer to "*Ethico-Religious Concepts in the Qur'an*" by him - he takes ethical terms from the Qur'an and explains it to include cultural elements to help with better understanding.
- Arabic Culture was redefined. Transformation within the Arabic language – miraculous achievement of the Qur'an. It revolutionized the society as well as language – it made the same word that existed prior to Islam has a different meaning after Islam
 - Example: The word Allah and the word karam
 - Pre- Islamic – Allah – The absolute being that could only be reached through an intermediary - so they worshipped the Idol (Idols serve as intermediary)
 - After Islam – Allah – A God who is absolute in His power, and could be reached directly – no need for intermediary

Notes

- Pre-Islamic - Karam – give everything they have and go hungry- if u don't u will lose honor
- After Islam – Karam - doesn't mean you starve and give all to guests rather you take and give what remains off to the guests – defines it with limitation
- Language has ethical and religious significance. We go back to Arab poetry before Islam for the meaning of the words. Orientalist come up with understanding that is not in line with author's intention and they do not come from this culture as well.

Orientalists' attitude towards religions:

- They have strong opposition to religions because of forcing of ideologies and unquestionable things from the Church –Their Popes were infallible – where as in Islam no one is infallible except the prophet. In Islam the authority comes from the prophet unlike Christianity where the priest is an authority.
- The Christian orientalist came with all these reservations and impose it on Islam
- They considered unseen world as tales and not the reality – in Islam is a legitimate – we believe in the unseen
- Their view about knowledge - metaphysical reality plays a role in their works. In Islam the metaphysical agrees with the facts of nature
- They claim that the Prophet was not a prophet – it was not a prophecy – it is not a religious thing
- This explains how cultural baggage coming with researcher influences his understanding

Hadeeth presents – unique form of thinking for Muslims – *Jarh wa Tadeel* of narrators and the balance between their religious conduct and spirituality and individual skills

It is very difficult to divorce one-self from their own cultural surrounding in order to appreciate / understand Islam but it can be done

Notes

Module 13 - Chapter 9: Practice of Storytelling in Islaam

Why do we study?

- To be conscious of the institution of story telling as it is
- To understand the process of story telling as it is
- Not to get influenced that this is the bad institution ignoring its good characteristics

Linguistic Definition of Qasas/Qussas

- Qas means "to cut/to follow/ to narrate a story"
- Qasr shar – cut your hair
- Surah Qassas vs 11 – And he said to his sister “follow” him – follow his footprints
- Popularly considered as form of public address in which a person orally invites to share in the occasion of remembering glorious days or to remind them of their obligation and responsibilities. Also, to entertain them.

Origin / Benefits of Story telling

- Serves religious purpose – seen as a tool to attracting people to religious injunction – so they may be elevated spiritually and may approach the religious demand in an appealing way
- Not seen as a mundane duty – religion looks attractive and appealing
- Tool of Da'wah
- Natural instinct of inclination towards story of exotic tales and react to present things in
- Content is not so important – it is how to deliver the content – develops the skills of the appealing to the masses – exotic tales – strange and unique, plays- sentimental and emotional, mastery of tongue / language

Why is it seen by the muhadiseen as a negative quality and a shun upon practice?

Qassas – term used for story telling

- Umbrella term – inclusive of many different practices
- Tool of Dawa that guides people to the right path and to draw them closer to Allah

Similar and related things that fall under this meaning

Al Wa'idh – Preachers

Al Kutbah – Give sermon at Friday Prayer

Tadrees – to give instructions

Al Mudhakarah - One who reminds self and others of obligation and responsibility

Notes

Ibn al Jawzy book “Al Qussas wal mudhakeerin” distinguishes 3 types of Qassas as follows:

1. Al Wa'idh – the preachers (Al Wu adth)
2. The Mudhakereen – one who reminds
3. Al- Qassas – The story tellers

The differences in these

Al Wu' adth – those that attempt to lighten the hearts of people – all within the body of hallal and haram

- The Mudhakeereen – the reminds by virtue of them being a Kalifa – with the obligation to build and develop with the purpose of drawing people closer to Allah
- Al Qassas – do not restrict themselves to Hallal and haram – they introduce things in Islam for other purposes

Criticism about Qassas - Story tellers:

1. Bid'ah -Gathering people and narrating story is not the way of Prophet and his righteous companions
2. Majority of ancient stories/inherited stories are free from any truth – mostly imaginations - false
3. Form of entertainment that deviates people from studying of Qur'aan and sunnah
4. Story telling – did not achieve the intended goal – to draw people closer to Allah instead it corrupted several Muslim minds by means of fabricated/false reports. Introduced new, made up reports, lied, presented selves as highly religious people and fail to instruct on important matters → leads the people to be confused as to what is authentic and what is not. Confused as to what is religious teaching and what is not
5. Story telling implies Qur'aan and Sunnah are not sufficient and requires an external source to bring people to Allah. This lack of proficiency and comprehensiveness of the Qur'an and sunnah is severe – it puts limitation to Allah. Allah is above all limitation.
6. Story tellers do not have critical understanding of reports- they did not care for truth – they were preoccupied with attracting people towards them → Benefits:
 - Self elevation for them, enjoyed an affluent status, presented self as truly knowledge and as leaders. Done for personal gain which is outside of what is mashroom and legal and sanction in Islam – done only for their desires

Term Qussas is not a bad term by itself but a good one (Allah Himself uses this term)

- 12:3 – Surah Yusuf vs 3 - We are the ones who narrate you best story
- 7:176 – Surah al Araf vs 176– To narrate the stories
- Term is positive
- This term includes Waidh, al mudhakara, tadrees (instruction)
- Irshaad – guidance
- Tool for Dawah – to bring people closer to Allah
- Qur'anic sanction of this practice
-

Notes

Historical Origin of this Practice

- Started / introduced by Hassan al Basari
- Prior to Hasan al Basari, religious instruction took place within the Masjid
- Hasan al Basri went to public roads and started calling people by means of less formal ways
- Lenient – entire isnaad not presented and other formalities observed in masjid not observed in these public places (market)
- Hassan al Bassri - Not a Qussas in a negative term but a Preacher
- He was al Wai'dh within the bounds of Halal and Haram – educating them in Fiqh matter, forms of spirituality and how to conduct their lives in a noble and spiritual way
- From here, story telling/public preaching started
- Later hijacked by ignorant and those with vested interest to gain income or to spread their own
- Qussas used story telling as propaganda tool for their vested interests like politics, fiqh, Sufi, - use this to spread lies, ideas, false / negative opinion of rival enemies
- The Mutasufwefa – the Sufi also engage in this – the introduce new hadeeth that they invented themselves to spread their sufi doctrine of purity and abstinence
- of wealth fame etc
- This made the noble institution as form of fabrication and manipulation of general masses
- This is due to widespread introduction of hadeeth, mostly inauthentic, in their stories

Themes – Abstinence - Those who learn/ receive knowledge from Qussas then will then engage in these practices without understanding the reason behind them – Why should we abstain from the material luxury of this world? Is it to purify our soul or to deny the risk of Allah? Lack of education on these themes cause people to deviate from the correct practices of Islam

- Deviant resulting them of being deviated / strayed from the path
- Lacking the body of commentary to directly them to real reason why they do what they do **Benefits**
- Wealth and Fame – after deliver a story – they collect the gifts – this encourage them to continue the practice
- Draw close to the elite – stories to glorify them, that sanction their practices → the ruling elite be pleased with them

Effects

- Lack the purity of the initial direction / Qur'anic intention of Story telling aim to achieve → lacking the sincerity and spiritual religiosity that is attached to the institution of dawah
- What was once considered a noble institution is now hijacked by these deviant person – become popular known that story telling was a form of fabrication and manipulation of general masses by introducing elements into the religion.
- This is why the Muhadditheen – highly critical of this practice and propagate it as a bad practice and those engaged in it would be criticized and be weakened in their Aadala and Dabt as a Rawi
- Corrupt the body of Islamic knowledge
- Made it difficult to identify the false from the good

Notes

Conditions pertaining to Qussas (actually Al Wai'dh) (Ibn al Jawzee)

1. Knowledge of various sciences and the mastery of the art of story telling - appeal to the audience
2. Knowledge of Hadeeth – the ability to distinguish between the authentic and not authentic (source of info in Islam)
3. Knowledge of Thareek (History) – great men and spiritual leaders –
 - a. able to identify the events that took place in history

Notes

- b. able to identify fable and stories that are false and true → to establish the truth from false
- 4. Knowledge of Fiqh (their instruction should confirm with legal limits of Fiqh) – to give information on certain themes (eg Fadail Amal)
- 5. Knowledge of language of Arabic – Arabic language was the tool that attracted people
 - a. Give clear understanding in addition to appealing to the senses to engage their understanding (engage action with emotional stimulus)
- 6. Piety and Sincerity – Al Wa'idh should be a religious person who sincerely wishes to guide people
- 7. Aabidh (Worshipper)- Practice what you preach – safeguard the preacher from Nifaq
- 8. To abstain from luxurious life rather lead a simple life (in order he's not narrating for material benefits) Al Wa'idh not trying to gain a lively hood like the Qussas.

To distinguish self from the Qussas

Many fabricated hadeeth were introduced in Qussas

Significance of Storytelling today

Media, movies, documentary, news of today are form of story telling. Story telling in itself is not a bad act

It is possible that we can use these tools to attract people to Allaah azawajal

Attitudes of Sahaba and Tabee een towards story telling

- **Umar ibn Al Katab** – not to tell the people stories or stories of the past – it might elevate them in the eyes of their listener to a position they don't really have (Allah will humble them by putting them under His feet) - to preserve the humility and humbleness in religious instruction
- Ali ibn Abu Talib – critical of the Qussas –
- Abdullah ibn Umar – left the masjid – because he found a Qussas in it
- Ibn ut Taymeeya (Sh. Ul Islam) – no one engage in Qussas unless they have an alternate agenda. They deviated
- Ahmad ibn Hambal – there was some good in story telling but there was also many dangers

Overall View

- On the whole – the different attitudes – a mixture of Wa'idh, mudhakerah and the Qussas – put all presented under the umbrella of Qussas.
- Those who suggested that there is some good mix all 3 together
- Qussas – negative - person engage in deviant practices
- Al Wa'idh and Mudhakeera – instruct them within what is hallal and haram

Notes

Module 14 - Chapter 10: Mustalahaat wa Al Faaz Ilmul Jarh wa ta'deel

The terminologies of the sciences of Ilm Jarh wa ta'deel (Impunement and validation)

Impunement of the narrators

Validity of their reports

"Isnaad is pivotal part of Hadeeth and its discussion comprises every parts of Hadeeth"

Definition of Jarh wa ta'deel

- Jarh means criticism of narrators
- Ta'deel means validation/praise
- Jarh wa ta'deel is the science that tests narrators (rawat) of Isnaad in terms of Adaalah (Justice) and Dabt (accuracy)

Authority from which Science extends

- The Qur'an teaches us to confirm reports and to be critical of reports with the aim to seek authentic narration
- Qur'aan 49:6 - Surah Hujurat - Jarh – If a faasiq (a sinful believer - a person who is not observant of religious obligation – not a too honest person) comes with news be sure to confirm it – to check/verify if this person is coming with the correct news
- Qur'aan 9:100 - Ta'deel (Validation) – Surah Tauba – Those who are first amount the Muhajereen and the Ansar and those who follow them in righteousness - they have high credibility for authentic/valid reports

Classification Schemes overview:

- Organization structure which presents various level within the category of Ta'deel (validation) and Jarh (impunement) in terms of strength and weakness
- Hukm derives from these levels are not the same
- Various schemes were developed by Scholars
- First to identify was Imam Ibn Abi Hatim ar Razi

Imam Abi Hatim ar Razi

- Born in Rai in Khurraasaan in the year 240 Hijri
- First to identify the classification scheme for Ilm Jarh wa ta'deel

Imam Ibn Abi Hatim ar Razi's Scheme

2 major levels

Notes

Level 1: Sahabaah

- Level that needs no test and all are just and accurate (adil and dabt)– agreed upon by all the scholars
- Doesn't fall under Jarh wa ta'deel – they are above that

Level 2: Maktab Adaalah – level of Justice

- Covers rest of People, from Tabieen to so on
- Validity of reports and impunement can be level against them.
- Anything other than the sahabah

Jar wa Ta'deel divided into 8 categories and classified them 4 and 4

Levels of Ta'deel (From strongest to Lowest)

- 1) Thiqah/Hafidh (Reliable/Memorizer)
- 2) Sadooq (Honest Person)
- 3) Shaykh (Authority but his Dabt and Adaalah are little less)
- 4) Saalih al hadeeth

Levels of Jarh (From least weak to worst)

- 1) Laylal Hadeeth wa yuktab wa yundar
 - Lenient Hadeeth, written and considered
 - Not an authority in and of itself.
 - It could be authoritative with supporting evidence
- 2) Laysa bil Qawi (not strong) wa yuktab itibaaran (not strong but written for consideration)
 - A stronger form of weakness
 - he means the narrator has not attained a level of being strong and firmly established
- 3) Da'eef al Hadeeth la yutrah bal yutabar
 - Weak hadeeth which is not written down but considered later on
- 4) Matrook al Hadeeth / kaadhib – rejected or fabricated
 - Not written and not considered /contemplated nor investigated

The first 3 levels can be considered – some can be tested to verify if it is weak. Some are written down and some are not written but still could be considered later.

Imam Ibn Salah:

- Famous hadeeth scholar
- Famous book in the science of Hadeeth called – Muqadema ibn Salah
- He was born in Iraq , Sharkan in the year 577
- Came some years later
- Benefitted from Ibn Hatim's work

Notes

- He elaborated on the classification system of Imam Ibn Abi Hatim and add some terminologies to the same classification system of Ibn Abi Hatim
- Elaborated and explain the classification system

Imam Al Hafidh adh Dhahabee

- Has many great books – major works
- He was born in Damascus in 673 H
- He presented different classification system and his level of organization was different

Levels of Ta'deel (From Strongest to lowest) – according to Imam Ad Dhahabee

- 1) Thiqah Hujjah/Thiqah Hafidh/Thiqah Mutqan, Thiqah Tahiqah – repetition of the term Thiqah – indicator of mastery of Adal and Dabt
 - 2) Thiqah Sadooq – Trustworthy and honest. Laysa be he bas – he has skills but lack / less a little in the mastery in those skills (lesser than the previous level)
 - 3) Mahilluhu as Sadooq - Honest/Ja'ed al Hadeeth – good muhadeeth/Salih al Hadeeth-righteous /Shaykh al Hadeeth – mediocre shaykh
- Mastery is less than previous
 - Not as established in his reputation of mastery and honesty and conduct but meets in a positive way.

Imam Ad Dhahabee uses 3 levels of Ta'deel

Observations:

- He used "Thumma" to indicate lower level – means and or then
- He used terminologies of Imam Abi Hatim at different levels- Mahilluhuas Sadood is 3 rd level for Imam Ad Dhahabee where as it is at the 2nd level for Imam Abi Hatim → this means that for Imam Ad Dahabi this term is of lesser strength
- He did fused categories of 3rd and 4th level of Imam Abi Hatim into one

Levels of Jarh (From worst to least weak)

- 1) Dajjal/Kaththab (Outright liar/fabricator)
 - Worst of hadeeth – don't accept, completely rejected
 - Outright liar, outright fabricator, no religiosity, no spirituality no moral, unethical person
- 2) Muttahim bil kathib (accused of fabrication) or Muta fakul al tarkehee – accused of fabricator but not an outright fabricator –
 - Not considered - we leave his hadeeth – not written
- 3) Matruk laysa bi Thiqah – rejected, not thiqah, forgotten, left, his hadeeth is gone, be wary of this person
- 4) Da'eef Jiddah- very weak, Laysa be Shay – there is nothing/Munkar al Hadeeth – unknown hadeeth
- 5) Laysa bi Qawi (not strong) /Sayi bi Hifz – bad memorizer, Fehi maqal – some words can be said about him

Notes

- Closest to the Tadeel category for which the hadeeth is considered and looked into and may be elevated

Observations:

- Focus on the negative critiques of the Jarh than on the Tadeel
- It is much easier to do Ta'deel than Jarh with Imam Dhahabee - based on the principle Everyone is innocent until proven guilty
- Criticism - Imam Dhahabee uses certain ambiguous terms to label a hadeeth and we are not clear which level to put it in

Imam Al Hafidh al Iraquee

- Born in 725 H in Egypt in a city but later migrated to Cairo and died 809 H
- Memorized Qur'aan in very early age
- Excelled in Hadeeth Sciences
- His student was Imam Ibn Hajar al Asqalanee who wrote Fathul Baari fee sharh Saheehul Bukhari
- Imaam Hafiz gave 1st license/ Ijaaza or permissibility to narrate & instruct Hadeeth, award/honour to-Hajar Asqalani
- His scheme is closer Imam Dhahabee's scheme rather than Imam Abi ibn Hatim

Levels of Ta'deel (From Highest to lowest)

- 1) Thiqah Thiqah /Haafiz-repetition-most strongest – confirm mastery of skill of Rawi
- 2) Thiqah/Mutqan/Alhafidh - Singular, not repeated
- 3) Sadooq (honest) La baas, Ma'moon- safe
- 4) Salih al Hadeeth (righteous)/Hasan al Hadeeth (good) /Shaykh wasat (Mediocre Shaykh)
 - Level 3 & 4 fused into 1 in Abi Haatim's classification
 - Level 1 is higher(because of the repetition) than that of level one of Ibn Abi Hatim scheme
 - Level 2 here is equal to level 1 of Ibn Abi Hatim

Levels of Jarh (From worst to least weak)

- 1) Fulan al Kaathab - Fabricator. Worst. Rejected 100% by all
- 2) Fulan muttaham bi kaathab-Accusation/possibility of being a fabricator
- 3) Fulan mudda hadeethu, Mardoo al Hadeeth, -Hadeeth rejected
- 4) Fulan Da'eef or Fulan munkar al hadeeth-weak
 - Not fabricator. lacks the skill or makes continuous mistakes or extremely bad memory or writing skills
- 5) Fulan feehe makal
 - Could be ok but lack of proficiency surrounding him which causes doubt to accept him
 - Not accused of anything serious

Notes

Very close to that of Imam Ad Dahabahee but differ in some of the terms used

Imam Ibn Hajar al Asqalanee

- Born in Cairo in 773 H
- Learnt under Imam Iraquee and travelled with him in search of Hadeeth
- 1st student to receive ijaaza from Iraquee
- He doesn't clearly identified Jarh wa ta'deel as others
- He presents 12 levels which combines both Jarh wa ta'deel (From strong to worst)

Note: Below are some info from Umar Sharif's notes that I did not delete – but was not mentioned in the lecture

CLASS DESCRIPTION TERMINOLOGY - Jarh wa ta'deel (From strong to worst)

- 1) The companions of the Prophet – Terms: Sahaabee/Sahaabeeyyah; Lahu Suhbah
- 2) No doubt in their proficiency - Awthaq an-Naas - Highly praised narrators due to their impeccable memories –
 - a. Terms: Thiqah thiqah; Thiqah Haafith; or Awthaq an-Naas
- 3) Thiqah, Mutqin, Thabt or 'Adl - Praise in singular form - Generally reliable narrators
- 4) Honest – nothing wrong with this person {Truthful narrators whose reliability is slightly tainted because of occasional mistakes
 - a. Terms: Sadooq; Laa bas bih or Laysa bihi bas
- 5) Honest but bad memorization Sadooq say al hifz {Truthful narrators known to make mistakes due to poor memories, senility, misinterpretations or the like. Also included in this group are those accused of any of the following forms of Bid'ah Tashayyu', Qadr, Nasb, Irjaa or Tajahhum.}
 - a. Terms: Sadooq yukhti, yahim, Sayyi al Hifth, Lahu awhaam or Taghayyara bi aakhirah
- 6) A narrator of only a few hadeeths whose rejected hadeeths are not due to defects found in him. His hadeeths should be checked out. (no accusation, adl & dabt ok...)
 - a. Terms: Maqbool / maqboolah
- 7) More than one person narrates from him but he has not been classified as Thiqah. Mastoor or Majhool al haal-sealed/covered, his situation is unknown –
 - a. Terms: Mastoor or Majool al-haal
- 8) Weak without explanation – Da'eef – we need to investigate why it is da'eef
 - a. Term: Da'eef
- 9) A narrator who narrates from a person who is unknown or not Thiqah and who himself is majhool (unknown) Term: Majhool
- 10) Matrook al Hadeeth-Non authentic & weak, accused of something (An unreliable narrator in the opinion of all)
 - a. Terms: Matrook; Saaqit; Matrook alhadeeth or Waahin al-hadeeth 11) One accused of fabrication - Mutahal bil kathib Term: Uttuhima bil-kathib 12) Kaathaab-Outright fabricator Term: Kaththaabor Waddaa

Notes

Differences between Asqalani's and others- Put all together, included Sahaba (others didnt).

Reasons for having so many levels-

- Asqalani came much later – few hundred years later than others like Imam Abi Haatim • Science of Jarh wa Tadeel got more attention, terminologies increased. More defined
- But nothing major, just the development of this science thru the yrs, passage of time.

Imam Al Hafidh as Sakhawi

- Born in Cairo in 831 H •
- Student of Ibn Hajar Asqalani

Levels of Ta'deel

- 1) Sihatul Mubalaha (excessive extreme expression)- Awthaqan Naas-similar to Ibn Hajar
 - 2) La thusalsu an Mithlihi-Dont ask of his like- very proficient in his skill- Individual in Skills
 - 3) Thiqah Thabit or Thiqah Hujjah - Repeats the terms - (strongest in prev Imaams, here 3rd)
 - 4) Thiqah Hujjah/Haafiz - Term is singular / individual
 - 5) Sudooq /La baas-Honest
 - 6) Yarrwi anhoo - we narrate from him
- Levels 1-4 are authoritative
 - Levels 5 & 6 written and considered but not authoritative - present evidence for hujja

Levels of Jarh(worst to less worst – bad) 1)

- 1) Akdabun Naas-Worst of liars, fabricators
 - 2) Kathab Kaddaab-outright liar
 - 3) Yusraq al Hadeeth -steals hadith,
 - 4) Muttaham al kadab-accused of lying,
 - 5) Rudda hadeethuhu-hadeeth rejected
 - 6) Daeef al hadeeth-weak hadeeth, Feehi maqaal-some discussion can be had
- Levels 1-4- not accepted, or even as a shaahid (supporting evidence) for other hadeeth or even considered
 - Levels 5 & 6-considered, written, investigated

Presented with the 6 Imams and their classification system

- 1) Imam Ibn Abi Hatim ar Razi's – Kurrasaan – Born 240 H
- 2) Imam Ibn Salah – Iraq – Born 577 H
- 3) Imam Al Hafidh adh Dhahabee - Damascus – Born 673 H
- 4) Imam Al Hafidh al Iraquee - Egypt – died in Cairo – Born 725; died 809 H
- 5) Imam Ibn Hajar al Asqalaneeb – Cairo Born 773
- 6) Imam Al Hafidh as Sakhawi – Cairo – 831 H

Notes

Differ in the terms they used and the organization of the term

All Imams' agreed on these three points:

- 1 Hadeeth which is rejected completely/ not an authority - matrook, mandood al hadeeth, la yuhtaj bihi-cannot use it
 - 2 Hadeeth rejected but recorded coz maybe one day we get more info to identify if it's rejected completely or elevated. Could go up or down
 - 3 Hadeeth that are recorded (yuhtaj bihee, yuktab), and considered as authority in religion
- Differences in terminologies are due to the different places/region they lived and words may mean different thing to different scholar
 - Jarh wa Tadeel, tests the Adala & Dabt of Raawi-so criticism of the isnaad, isnaad tested & serves hdaeth on the whole, providing more clarity & understanding.
 - When we read hadeeth literature, if we come across these terms, we should be able to identify why/reason a hadeeth accepted or rejected and what it means to different Imaams in the different madaahibs

Module 15 - Chapter 11: Treatment of Hadeeth by Fiqhi Schools

The relationship of Hadeeth with legislation

Conditions developed in using and engaging in hadeeth for the purpose of deriving Ahqam to guide people - Fiqh

Wahy – Revelation

- Qur'an
- Sunnah - Hadeeth

Qur'aan

- Explanation for all matters
- Contains all Usool ad deen – Foundations of religion – aqueeda and aqlak and general schemes for the structure for legislation
- General maxims • Comprehensive guide

Hadeeth

- Contributes to Qur'aan with explanation of Muhammad Sallaalahualayhiwasallam
- Explains and elaborate and draws limits and guides – give greater body to general teachings of the Qur'an
- Life of prophet – consists of number of elements
 - Fatwa
 - Convey the message - Tabligh

Notes

- Provide the legislation
- Judge
- Engage in Risala – message of Islam
- Political statesman -Provided the framework for running the society Imama
- Consists two major aspects: Official and mundane (sleeping, walking, travelling)
 1. One which provides Ahkam (Tashree) and
 2. Other is part of his daily life – not binding for us to follow this
- Fuqaha and Usooliyoon Scholars are interested in Tashree aspect of Hadeeth
 1. Usooliyoon - interested in legal maxims – **theory** of law
 - a. Considered a Faqi and Muhaddith at the same time as Hadeeth did not gain independence status. As a separate discipline
 - b. Looks at hadeeth – how will it benefit legislation – how appropriate is it to serve law
 - c. Muhaddith – his primary role was to identify the correct/authentic hadeeth from the weak (concentrating on isnaad)
 2. Fuqaha - interested in hadeeth that demonstrates **practical** implementation of law
- Use of Hadeeth for legislation – unique character of Islam – no other religion has saying and actions of the Prophet contributes to legislation and also for guidance on the whole
- Extends the role of the Prophet – as a prophet of Allah and his sunnah serves to confirm, explain and elaborate, the Qur'an. To give more clarity
- The path of righteousness is much more defined
- Second source of authority in Islam
- Hadeeth is authoritative but different in constitution from Qur'aan i.e., miraculous nature,
- No ibadah when read hadeeth like how when we read the Qur'an – similar but different
- Leave hadeeth on its origin – until explained with evidence – from other sunnah or from sahaba

Hanafi Math-hab:

- Founded by Nu'man ibn Thaabit who born in Kufa, Bagdad 80 to 150 AH
- It is School of Ar-Rai (School of Opinion)
- Imam Abu Haneefa first educated in ilmmul Kalam (Aqlaniyaat) before Fiqh and Hadeeth
- Prior education contributed to the direction of approach to the treatment of hadeeth
- In many cases, they prefer Qiyaas (analogical reasoning), Istishaan over Hadeeth that is not being very strong or suitable for legislative purpose

Baghdad / Kufa and Sahaba / Hadeeth

- Sahaba (carriers of hadeeth) spread in the regions of the Muslim world – majority remain in Mecca and Madinah – some travel to Basra and Sham to teach the people about Islam
- Sahaba in Baghdad were Abdullah ibn Masud, Ali ibn Abi talib, Sad ibn abi Waqas, and Abi Musa Al Asharee – they were also known for their taweel – their own interpretation of hadeeth
- Sources and numbers of hadeeth were less than in other places like Madinah
- Faqi – Jurist – engage in intellectual interpretation of hadeeth to derive the Hukm

Notes

- Derive Hukm from hadeeth – if clear hadeeth available – no need for intellectual interpretation
- Doubt authenticity and strength of hadeeth – then cannot draft a hukm /ruling so they would perform analogical reasoning (Qiyas) - the hukm will confirm to the general teaching

Abu Haneefa's conditions in accepting Hadeeth:

1. Should be narrated by Jama'ah - He does not accept Hadeeth Ahad
2. Hadeeth should be Mashhoor (generally known)
3. Hadeeth should be accepted by other Scholars
4. If one Sahaabah narrates, it should be heard by other Sahaabah's (a jama ah) and they should not have opposed it – making it parallel to hadeeth narrated by Jama'ah
5. Hadeeth known and used by Fuqaha

Many hadeeth would not meet these condition – then the faqi will have to make Qiyas
Demand for Fiqh was great

- Fabrication of Hadeeth in this area – cause all Ullma in this area to be cautious of hadeeth
- Persians empire now become a Muslim empire but not very convinced – saw as Arab conquer and not Muslim conquer – hatred for Islam – wanted to corrupt Islam from within – appeared as Muslims – Major source of fabrication of hadeeth

This system was not to deny hadeeth its authority. Their fear of corrupt hadeeth (fabricated) led them to use Qiyas in many cases.

Maliki Math-hab: - opposite to the Methodology of Hanafi Madhab

- Imam Malik ibn Anas was a Madeenite Scholar, Jurist, Faqi – 93 to 179 AH
- It is School of Ahlul Hadeeth – Known as the school of hadeeth – Madarasatul Hadeeth
- He's from centre of Hadeeth learning – Majority of sahaba remained in Madinah

Hadeeth and Madeenah:

- Freely available hadeeth
- Pure Hadeeth
- High number of Scholars – His teachers were Sahaba and Tabeeen
- Comply with hadeeth easily – free of analogical reasoning – due to hadith availability
- Analogical reasoning – much less than that of Imam Abu Hanifa

Silent Hadeeth: Amal Ahlul Madeenah

- Unique character of Maliki school
- Practices of the inhabitants of Madinah as an authority similar to hadeeth – seen as a silent hadeeth
- Hadeeth is has a text – practices has not text
- Inhabitants of Madeenah are inhabitant's of Prophet's city and they modeled their life according to Prophet's conduct

Notes

- He used Amal-e-Madeenah over Ahad Hadeeth at times – if there is a conflict
- Another eg. This is like drafting the rituals of Hajj from the inhabitants of Makkah, coz they witnessed the Prophet saw & Sahaabas performing Hajj-so Makkans most knowledgeable in respect to Hajj.)

Shafi'ee Math-hab:

- 150 – 204 AH
- Studied under Imam Malik – early education
- Later went to Kufa and studied from methods of the Hanafi school and learned Qiyass
- **He combined Ra'i and Ahlul Hadeeth**
- Close student of Imam Malik
- Combined Qiyaas and Hadeeth
- He is **first to use the term Qiyaas itself** – put a systematic book
- Took place around the time when Imam Bukhari appeared (born 156 AH) • At that time people were suffering from doubts of authenticity of Hadeeth – Imam Bukhari came and put that doubt away

Abu Haneefa had to reformulate his school – due to their large body of authentic hadeeth now – analogical reasoning must now be redefined

- Imam Shafee – did not deny both schools but combine them **Qiyaas:**

Definition

- Linguistic: Value something
- Technical: Attaching hukm to the situation which is not textually recorded for the reason of sharing in a cause (illa)
- Example: Drugs haram/halal? Haram because it is something like Alcohol
- To make something clear

Conditions:

1. Asl: there should be textual reference to Qur'aan or sunnah or Ijma (concensus) 2.
- Far: It must be a new situation – similar to Asl
3. Illaa: follows the same line of reasoning of the textual hukm
4. There must be hukm for the Asl - like halal, haram for the Asl – can draft and attach to new situation

Criticism:

- We are applying our own reason and logic to Qur'an and Sunnah – which is an introduction into Islam **Response:**
- If our qiyaas is not made on Qur'aan and Sunnah, then argument is valid
- We are working within the framework of Islam - Qur'aan and Sunnah
- Process of Qiyaas will make subtle haram more apparent. It is not creation of Hukm rather systematic tool to make subtleties clear
- New condition, situation, new environment presents themselves – require Qiyaas – guidance from Qur'an and Sunnah

Notes

- Example saying Uh to parent – means not to disrespect parents

Hadeeth: - Verily Allah has ordained these ordinances so do not do away with them and he has put limits and do not transgress these limits and he has made certain things forbidden so do not engage in them and he has remain silent on many matters as a Rahma for you so do not search in those matters. – Dar al Qutni – Hassan hadeeth

- People use this hadeeth – the new situations are part of what Allah chooses to remain silent – and we are not required to search for them. Allah leave Hukm of what is haram – Qiyaas seek to make the haram more apparent
- Qiyaas is not creation of a Hukm – it is not imposing its own teaching or own agenda
- Qiyaas - A systematic tool which has undergone some major criticism and which remains today unanimously as a tool – Qur'an and Hadeeth relevant to today

d.Hadeeth played a important role in ruling based on Qiyaas

Conclusion – Importance of Hadeeth in the formation of Hukm / Fiqh

- Fusion /harmonious combination of hadeeth inclined school and istishaan inclined school that formed this science of Usool ul Fiqh –
- Role of hadeeth in Usool ul Fiqh present the main source other than the Qur'an to produce the majority of the Ahkam
- Sunnah as the second authority in Islam
- Contributes to the Qur'an in a harmonious way
- Imam Shafi – Founder of Usool ul Fiqh

Module 16 -Various approach in using Ahad and Mursal Hadeeth

- The practical aspects of using hadith for Legislative purposes
- Extend the theme of the use of Ahad hadeeth – schools set various conditions in utilizing these hadeeth and identifying them as authorities – enjoy the status of being applicable and binding in legal issues

Ahad Hadeeth

- Sahaabahs unanimously accepted for many different purposes
- Many evidence of the usage of hadeeth – recognizing them as legitimate authorities in guiding human conduct

Examples from Major Sahaabah's

Abu Bakr:

- “The imams are from Quraysh.” – Ahad hadeeth

Notes

- "Prophets are buried where they died" – Ahad Hadeeth implemented and acted upon

Umar ibn al Khattab:

- Report of Mugheera was used to rule that grand mother's share is 1/6th of inheritance. He asked who can support Mugheera's statement? Muhammad ibn maslama given a witness
- Based on hadeeth narrated by Abdur Rahman ibn Auf that they should be treated as like Ahlul Kitab - Taking Jizya from Majus(Magian – Zorastrians)
- Aboo moosa al Asharee leaving Umar's home after knocking three times. Umar asking Aboo Moosa should find someone to support this else he will be dealt. Abu Saeed Sudan witnessed **Uthman:**

Ordered widow to continue her iddah though her husband was deceased – Ahad report

Majority of Sahabah enacted on the Hadeeth of Aisha on Ghusl

- To make Ghusl for two private parts touching each other even without sexual intercourse – once the 2 private organ touch and meet
- (Ahad Hadeeth- only Aisha narrated this)

The above is proof that they do accept Ahad hadeeth as legitimate authority

- Difference takes place in the conditions they set
- Reason for conditions so that they be at peace, content and satisfied that indeed their reports are legitimate and authentic from the Prophet.

Conditions set by different Sahaba

Abu Bakr – Request **2 witness to vouch for the hadeeth** having been heard –

Incidence of the grandmother receiving 1/6 of inheritance When the grandmother came to him asking for her inheritance– he said he does not find in Allah's book (Qur'an) nor do I know the Prophet mentioned anything pertaining to this. He then asked the people if they have any information regarding this case. Mugharee ibn Shuba stood up claiming he had heard the Prophet supporting that the grandmother receiving 1/6 of inheritance. Abu Bakr said is there anybody else who witness this. Muhammad ibn Musalla then stood up and vouch for the testimony of Mugheera ibn Shuba – saying he also heard this report – 2 witness vouching for the claim of the grandmother

- **2 witness to validate that single report.**

Umar ibn Khattab – asked for **bayyinah (proof)**

Imam Bukhari and Muslim related – Abu Saeed said I was sitting with a member of the Ansar when Abu Musa al Ashari came by a little worried. When asked, he said that Umar called him and after calling him he went to home of Umar and knocked 3 times without any response he left. When Umar met him and asked him where have you been? Abu Musa said that he went and knocked 3 times and you didn't allow me to enter so I left because I heard from the Prophet

Notes

that if someone invites you knock 3 times and if no response return. Then Umar asked Abu Musa al Ashari to find someone who will vouch for this hadeeth.

When the ansar heard this story – The youngest of our people will vouch for you – Abu Saeed stood up and vouch for this hadeeth. Umar replied he is not accusing him but because this is the hadeeth of the Prophet so have to take steps to make sure it is authentic.

Ali ibn Abi Talib – asked a person to give oath – swore an oath testifying of the validity of hadeeth – expounds from their honesty, honor, and their credibility

If person swore an oath Ali will then vouch for their honesty / authenticity of that hadeeth

Exceptions where Ahad rejected

1. Narrator is not a Thiqa – doubt the person ability to memorize, language – lahn, was he there? Close proximity of the Prophet? – cast some doubts for the person Thiqa
2. Hadeeth could be abrogated hadeeth – naasik . mansooq 3. Weak hadeeth – have stronger hadeeth that oppose this hadeeth.

Examples of Rejection of Ahad hadeeth

Umar on the hadeeth of Fatimah bint Qays - rejected the Suqna (financial assistance given to divorced woman)– **rejected on the basis that he did not trust her ability** (memorize or not) we will not leave a book of God or the saying of the prophet for the saying of a woman for which we do not know if she is telling the truth or lying (if she memorize or forgotten)

Aisha rejected the Ahad hadeeth of Ibn Umar – that the deceased is punish by the measure of how his family cries for him on his death – by the saying of Allah – a person is not accountable for the deeds of someone else – **Rejection based on stronger evidence** (Qur'an)

Common practice was to accept Ahad hadeeth

Imam Shafiee's presents a number of arguments reject the position of those who reject Ahaad hadith on grounds that they lack the credibility/authenticity of other hadith, due to possibility of it having tadlees, fabrication, criticism of hadith not yet fully developed, - unable to distinguish the good from the bad

Imam Shaafi'ee's response to rejection

1. Qur'an teaches us to take witness of 2 females or 1 male – this suggests the principle of preferring the innocence of a person over his non-innocence. Honest until proven dishonest
2. Prophet teaches us to memorize hadeeth and teaches it – Allah blesses His slave who memorized the sayings of the Prophet, understands it, and delivers it, - one who convey the message and person who give message – both get reward. A single person to convey a hadeeth is an authority

Notes

3. The Sahaba themselves in the time of the Prophet used to spread Hadeeth amongst themselves which are Ahad. The Prophet saw this practice and did not reject it
 - a. Example – The changing of the Qibla – from Jerusalem to the Kabaah – this report was presented by one person – Ahad hadeeth
4. The Prophet sent 12 messengers to 12 different Kings – thus a single person is adequate in conveying this authority
5. The Sahaba enacted on hadeeth that were Ahad – supporting the use of Ahad hadeeth

Evidences from Qur'an-

1. Aale Imraan v 187-if Allah took a pact from those who were given the book, to explain it to others & not conceal it---implies even if 1 single person heard the message, should convey it to people & not hide it.
2. Tawbah v 122-...if it wasn't for a contingent from among the group who teach the people in the matters of religion & to warn their people when they return so that they would take heed...-*Firqah* means more than 1 (ie 2,3...), but Taaifa-1 or 2 only. So 1 person has authority to convey authoritative messages support Ahaad hadith.

Our Reasoning- Singular report could be true or false, but based on Islamic principles, like assuming person good until proved otherwise, and specially that of the Sahaaba (definitely Adool & Thaabit) zann ar raajih- most credible opinion of all---so our reasoning itself suggests that we accept Ahaad rather than reject them

Treatment of Ahad hadeeth by various Schools - conditions

Hanafee- Most stringent - 2 major conditions

1. Narrator/Raawi should not act in contradiction to the narrated report, coz if he does, it means that narration is abrogated (mansook)
 - a. Eg. Abu Hurayra- if a dog licks vessels, wash 7 times one of those times with dirt-Abu Huraira didn't act according to this hadeeth -washed only 3 times (as narrated by Dar al Qutni)--so means it is Mansookh/abrogated.
2. The Ahaad hadith should not pertain to those important matters which a society as a whole is in need of-coz if it was so, it would have been transmitted by tawaatur or shu'hra (more than 2 or 3 people) because of the need of teaching it in society.

Shafiites- Next- 4 conditions – all concentrate on the Adala, Dabt of the Rawi

- (Though Imaam Shafiie's conditions about Narrator may not seem new to us, as we just studied them-in his time, it was new, because he was a pioneer in it's sciences back then when it was not well developed)
1. Narrator should be Thiqah & his Sidq/honesty should be well established.
 2. Narrator should be fully aware & conscious of what he's narrating; understands what he's narrating; what he's narrating should be in its precise wording/lafdh, not its meaning.
 3. Narrator should be precise/Daabit in the recording & communication of hadith & not prone to commit mistakes in writing, if this was to be taken from a written source.

Notes

4. The Ahaad hadiths should not contradict any other hadiths in its theme (category), principles of that theme, etc.

Maliki:- one condition

- It should not contradict or oppose Amal-e-Madeenah – the acts and practices of the inhabitants on Madinah – a community report – evidence of the practice – are hadeeth – communal practice not individual report
- **Criticism** – this community of Ahul Madina is not infallible and do not present an authority so we cannot depend on it. Only the Prophet was infallible

Hanbali – most lenient – no condition

- Accept Ahaad hadeeth without any condition except it should be authentic

Strictness (from strong to weak)- 1.Hanafi. 2. Shaafi 3. Maaliki. 4. Hanbali

Mursal

- Tabi'ee narrates directly from Prophet omitting sahabee who is intermediary between tabi'ee and prophet ie without sahabee name
- Usooleyoon – A Mursal is anything that has a missing link and therefore skips a person
- Mursal/Muraseel of Sahaabah will be accepted - Jamhoor opinion

The different Hukm

1. The mursal of the Sahaba are accepted – unanimous
 - a. Attributed to Prophet of tahamul in the form of “an” (not sami tu or haddathanee) – tells us that they did not heard directly from the Prophet
2. Madhab of Jamhoor - Accepted based on principle that the Sahabah, Tabi'een and tabi'tabi'een are honest, Aadil and Dabit
3. Another Madhab – Esa ibn Abaan - It has to be from among the “Qirul quroon” best of the generations – if mursal from one of the 3 generation it is accepted – Sahaba, Tabi'een and Tabi'tabi'een

Imam Shaafie's conditions-

1. Should be from the senior Tabi'een who took the instruction from the Sahaaba directly
2. It should be supported by a musnad hadeeth (one with a complete chain)
3. This Mursal hadith should be accepted by the scholars of knowledge
4. One of the sayings of the Sahaaba should assist & support the hadith – support the teachings of this hadeeth
5. The mursal hadith can be strengthened by the fatwaas given by the people of knowledge-

Indicates that Imam Shafee is testing the adaala and dabit - Not just an assumption that someone is Adil
Not an assumption on face value- if assumption then what's the point of having isnaad & testing it?

Response-The isnaad provides greater clarity & body to the hadith itself & allows us to identify who's who & ascertain the strength. (Eg. If a mursal sometimes has missing links, but isnaad informs us of the general situation of the hadith---it's important regardless

- He set these conditions on every tabaqa / link in the chain of the hadeeth

Notes

Hukm – Accepted as an authority although it still remains a weaker authority – not having the strength of Ahadi Hadeeth which are Musnad - has a complete chain

Summary

Ahaad-

- Basically Sahaaba accepted Ahaad hadiths, though differed in their system of validating it.
- There have been instances of them rejecting Ahaad, due to doubts on the Thiqah of the narrator or having other contradicting evidences which are stronger.
- This attitude incorporated in the various schools of Fiqh – they set conditions which varied in their strength and criticism.
- Accepted Ahaad hadith as evidences that has binding authority for legislation.

Mursal-

- Similarly, various conditions for Maraaseel set by diff. schools, but basically the majority accepted it, though it remains a weaker hadith.
- Also, many Ahaad hadiths are musnad (complete chains) so there's not much need to use Maraaseel alone in regards to law.
- And if Maraseel were going to be used-there's a lot of supporting evidences that the evidence in that maraseel conforms to the general teachings of Islam or the theme--so it is an authority to draft certain ahkaams.

Notes

Module 17 – Ta’arud and Tarjeeh

(If u are following Umar Shariff’s notes this is Chapter 13. The notes he has for Chapter 12 we will cover that in the next module inshaallah).

Ta’arud & Tarjeeh – Conflict and Preference

Declaration: Two sound hadeeth will not contradict each other as both are from Allah

Ta’arud

- Where one hadith apparently contradicts with another in meaning – opposite in meanings and implications
- Not possible with Allah.

Lingustic meaning- Al Ma’na-prohibition/prevention (Surah Bakarah vs 224) **Muhadditheen’s** view:

- The way it manifests itself in hadith is called “Mukhtaliful hadeeth” by them.
- Many books dedicated to Mukhtaliful hadeeth, where conflict in text is apparent & scholars try to reconcile.
- Comes from the word Ikhtilaaf (conflict/disagreement) → Mukhtalif (Suah Al Anam vs 141)

Usooliyoon view of Ta’arud:

- Technical meaning- 2 authentic Hadiths which conflict in a way that prohibits each other’s meaning & implication. ○○○ Both are Prophetic hadiths-not maqtoo of Sahaba, not mursal of Tabiee. Both are Musnad. Both’s meanings oppose each other-so either of them can’t function, due to apparent conflict (not real conflict).

- Usooliyoon more precise and inclusive than Muhadditheen

❖ Technical def. by Usooliyyoon (Ta’arud) = Technical def. by Muhaddithoon (Mukhtaliful Hadeeth) = 2 hadith’s which conflict in their apparent meaning.

Ways to resolve conflict:

1. **Al Jama’**- Possible ways both acceptable thru further research.
 - Though appears conflicting, but could mean slightly different things. So can be reconciled & not collide.
 - Origin-to look for these things-called Al Jama’
 - Issue is not to ignore authorities like Hadith, but establish that both are correct.

Notes

2. If **Naskh**/abrogation took place. Naskh-earlier hukm cancelled & replaced by new hukm.
 - New hukm-must've come later.
3. **Tarjeeh**- when we prefer 1 hadith over another, due to the evidence from our research,
 - One hadith is stronger than the other→so 1 hadith more authoritative than the other (even if both are authoritative). More authoritative one is adopted.

(Jumhoor –position/opinion of the majority of scholars)

Scholar's opinion on Mukhtaliful Hadith/Ta'arud-

- The Jumhoor's opinion- includes all 3 options above (Combining/Jama, Naskh & Tarjeeh).
- Exceptions:
 - Ibn Hajar Asqalani-only used "Mukhtaliful hadeeth" to mean Al Jama'(doesn't include Naskh or Tarjeeh as part of meaning of Mukhtaliful hadith.)
 - Imam Nawawi included both-Al Jama' & Tarjeeh. – Does not include Naskh
 - These are exceptions to the Jumhoor (position of the majority of scholars), which is the common practice.

Mushkil al Hadeeth (similar to Mukhtalif al hadeeth)

Similarity-appears to be contradiction between 2 texts, so seems Mukhtalif al hadith

Differences between Mushkil & Mukhtalif

(in detail as presented by lecturer:)

- Mushkil-more general & includes much more than Mukhtalif.
- Ishkaal-confusion/ambiguity in the meaning.
Ikhtilaaf-difference/contradiction, though meaning is clear to us, but they don't agree.
- Authority may differ - Mukhtalif-both hadith contradict. Mushkil-maybe Mukhtalif (contradictory) also, but could also oppose the Qur'an.
- Mukhtalif-2 hadeeths-No Qur'an. Mushkil-hadith could oppose Qur'an.
- Mushkil-maybe obscurity in the language. Word/term-not clear. Needs more external evidence to clarify the meaning of the term. Like using majaaz (metaphor), abstract ideas-so needs more evidence to clarify intention of address.
Mukhtalif-meaning is clear. No need to look for clarification of intention.
- Hukm-
Mukhtalif-combine, naskh or Tarjeeh.
Mushkil-investigate/research the obscure terms to find supporting evidence to make the meaning (or intention) of that hadith clear.
(Mukhtalif- trying to get rid of conflict, Mushkil-searching for meaning)

Notes

- ❖ Note- Contradiction in Ta'arud/Mukhtalif- is apparent. Not real and true contradiction.

Mukhtalif al Hadeeth

Ikhtilaaf- Meaning is clear but contradicts

More specific – only conflict

Hadeeth opposes Hadeeth.

Meaning clear. No need for more evidence.

Hukm- get rid of conflict by
Jama'/Naskh/Tarjeeh.

Mushkalul Hadeeth

Ishkaal-confusion/ambiguity in the meaning.

More general & includes more - could include Mukhtalif and may also contradict the Qur'an Hadeeth could oppose Hadeeth/Qur'an.

Meaning unclear (maybe obscure language, metaphor, etc.)---search for more evidence.

Hukm- investigate for more clarity of intention.

What is a true contradiction (Ta'arud al Haqeeqi)?

A. When there is a complete opposite, between 2 authorities, that share the same strength & application (dalaala & thuboot) and the adad (quantity), and have occurred at the same time & place. So real opposites

Both should have-

- Same strength
- Same implications & meanings
- Occurred at the same place & time (if occurred later-would be Naskh)

Ta'arud al Haqeeqi-True contradiction

1. Truly opposite-At Tadaad
2. Both authorities share same strength.

Scholars argue if it can take place in Qur'an or Hadith?

- Cannot take place in Qur'an, but some said possible in Hadith.
- Jumhoor-absolutely rejected Ta'arud haqeeqee, regardless of whether Qat'ee at huboot(certain) or Zannee at thuboot (uncertain).

Evidence from Jumhoor to support their case-

1. Sunnah is Wahy→from Allah→Allah is free from contradiction.
 - S. Najm (v 3 & 4)-Prophet (saw) doesn't speak from his own desire, but from revelation
 - S Anbiyaa (v 45)- Allah says that He warns us through Wahy→So Hadith is revelation & cant be Ta'arud.
 - S Nisaa (v 72)-Most direct of all-Allah says if it wasn't from Him, there would be many contradictions in it. → Sunnah from Him (Allah). Cannot be any real contradiction.

Notes

2. If this Ta'arud was to take place in Hadith-we're being ordered to do something & we're being ordered to not do it→confusing→man cannot do & not do, not possible/logical- (order which we cannot bear).
Eg. S. Baqarah (v 286)-Allah doesn't order a person to do what they cannot bear→so this is not logically possible for man.
3. If we accepted Ta'arud to take place→we indicate that Allah is ignorant and His knowledge is incomplete. Naoozubillaah. Allah is above all this & is perfect.
4. If Ta'arud Haqeeqi was to take place-then why do we have Naskh/abrogation or Tarjeeh/preference? These tools indicate that real conflict doesn't exist.
 - Ta'arud is impossible in Qur'an-Mutawaatir... which is Qateeat at thuboot (certain).
 - But some say possible in Zannee at thuboot(uncertain) like the Ahaad. ○ Using weak arguments-Allah has chosen to use terms in Qur'an, which are obscure (mushkal & mubham)
→Sahaaba confused→Scholars confused→Ta'arud took place.
 - Our response-Allah's knowledge is complete & He knows what He's doing with Qur'an. This form of ishkaal(confusion) doesn't take place regarding any law/Sharia, but takes place sometimes in Aqeedah issues like metaphysical realities(unseen world), not to confuse us, but as a test of our belief & submission.
 - **Ta'arud is not possible**, despite what evidences people bring.

Various reasons why Ta'arud takes place & methods of doing away with Ta'arud

Reasons for Ikhtilaaf/contradiction-

Imaam Shaafi dealt with this in his Risaalah (famous work of jurisprudence) and this has been extracted from that & other works and published in books like *Mukhtalif al hadeeth*.

Reason why conflict appears (Imaam Shafii)

- Lack of understanding linguistic terms ("lack of proficiency in understanding the intention of linguistic terms"). Whether terms- specific or general in meaning
- Memorization of narrators (rawaat) – not perfect
- Narrator's delivery (addaa) of the hadith – did not deliver the entire matn/text
- Ignorance in- matters of Naskh(abrogation) or the Changes in circumstances/environment (Taghayyaru al ahwaal)

So coz of these reasons, people see apparent conflict, but their lack of knowledge doesn't let them reconcile the conflict.

Notes

Issues due to Narrators-1. **Insufficiency in their hifz** (memorization).

- answer, as that is beneficial to him, but forgets to memorize Q he asked Eg. Sahabi listens to Prophet's (saw) hadith---asks a doubt---gets answer---memorizes → later generations
not sure how a particular instruction is applied, the restrictions/circumstances for applying it & making it relevant.
- the Example: (**value** of something else...prohibited exchanging same weight- gold & silver, silver & Hadith 1-Ubaadah ibn Saamit---the value of something should be exchanged for wheat, wheat & dates, dates & salt.... so **exchange for equal value** (discussed in detail in Fiqh 201- mod 5). ○ Hadith 2-- 12^{std} one-no profit/gain permitted one- allowing gain by delaying payment -Ibn Abbas-There is no profit except in delayed payment (nasee'ah).

Problem-The question asked prior to this instruction is not clear (was not memorized by the narrator).

→ Scholars differed as to how to approach this issue without other evidence which makes this clearer.

→ An example of lack of memorization (of the Q) & its effect on later generations as they can't benefit from it

2. **Adaa (delivery)**-how the narrator delivers the hadith. ○ Maybe the narrator narrates only a part of the hadith & not the entire or makes it concise & brief – rather than with all its text. ○

Hadith 1 another -Not permitted for a man to propose to a woman who's already engaged to

- Hadith 2 engagement broken by fiancé. - The above text plus ...until he's been given

permission by the first man or the ○ Shows the text was not completely it's incomplete.

→ appears to be Ta'arud to a person who doesn't know

Hukm-Do Jamaa'/combine - (Not allowed to propose, unless the engagement broken) **Problem**: Failure of Ruwaat to deliver the entire content of the hadith properly.

Notes

3. **Ignorance of a language**-Some words maybe specific or general, but understood vice versa by ppl.

- ○ Hadith 1 Hadith 2-Conflict-1 - The blood, wealth, honour... of another Muslim is prohibited for another. Our neighbour cannot prohibit us from planting in his property and vice versa. st one doesn't allow to use neighbour's property, ^{2nd} one does.

- Reconcile-1st Hadith-General, came first. 2nd Hadith-specified 1st one, came later.

- Do Jama' → Prohibited **except** in the case of a neighbour.

→ Knowledge of language and awareness of general and specific is a necessary tool to dispel this Ta'arud

- Hadith 1 female. -Whoever changes his religion should be killed-General. Includes male &

- ○ immediately of course- only after trying to get them to revert back to Islam). Hadith 2 → Reconcile- Do not kill women -Prohibited killing of women. Specific (takhsees). **except** those who change their religion (not

4. **Lack of knowledge of Naskh (abrogation) in hadith.**

- ○ → So, if someone didn't know that Hadith 1 was abrogated by Hadith 2 later, it would be a Hadith 1 Hadith 2-- Prophet (saw) didn't allow hadith to be recorded. He allowed recording of hadith. Came yrs later.

Ta'arud to them. Eg. Orientalists

5. **Ignorance of change of circumstance & environment.**

- ○ Hadith 1 Hadith 2 situation -- Prophet (saw) gives a hukm in a particular environment Prophet (saw) gives another hukm, opposing 1, but in a different environment /

→ Not conflicting as the environment, circumstance or time is different for both.

- ❖ So, lack of knowledge of the language, ruwaat, isnaad, and the various tools of Tarjeeh (preference), (as shown above)---→ “apparent” conflict (not a real one) to the observer.

Notes

Scholars dealing with Ta'arud- (Order of Approach)

Group A-The Jumhoor-including Malikis, Shafiees, Hanbalees & some Hanafis

1. Jamaa'-Attempt to combine both the reports & see if both can be used.
2. Naskh - Identify if it's abrogated.
3. Tarjeeh-search for evidence to see if 1 is stronger – give preference of one over the other
4. Tawaqquf. Stop - Not use either hadith & leave it as it is (since we can't do Tarjeeh & it's conflicting.)
5. **Choose 1 hadith**-dangerous option coz possible that 1 could be abrogated or specific. Scholar attempts to do this after having tried all previous options.
6. **Assumption of innocence** (Baraa al Asliyyah)-find the evidence which does not have a hukm/law & assumes the innocence of an act (ie. everything permitted until proven haraam). Also dangerous-could be haraam, makrooh...So investigate further for more indication & evidence.

Group B-Majority of Hanafis tools of Ta'arud:

1. Abrogation/Naskh- Instead of Jamaa' 1st, they look for naskh (as they believe Ta'arud is due to later hukm cancelling previous one.)
2. Tarjeeh- Look for preference & evidence to support it. In isnaad or matn or other hadeeths agreeing in meaning, or Maqaasid as Shareeah (intentions of Shareeah)...all within the Qur'anic & Hadeethic framework.
3. At Tasaqut-Leave both the hadith's alone. Search for something different. (A form of Tawaqquf, but Tawaqquf doesn't require searching for a different text)
4. Search for the Asl- Ignore both the conflicting hadiths, and follow the original hukm, which was there before the conflicting hadiths appeared. Original hukm-confirmed; both new hadiths- nothing new in instructing, specifying, restricting or directing the original earlier hukm. So ignore the new hadiths & stick to the original one.
5. Combination of various hadiths-Not commonly practiced in dealing with Ta'arud.

Why Hanafis prefer Tarjeeh

- Origin of all Ta'arud is Jamaa, which is logically & Shareeah(ically)sound.
- Jamhoor's view-when we combine both, we attempt to benefit from both & not disqualify any & want to benefit from the wisdom in both. If we ignore them, we're depriving ourselves from benefitting from their wisdoms-Allah could mean various different things. So pressure on researcher to research. Conforms to the principle of the harmony of divine revelations that they come from the same source & try to achieve the same objective. So, with Ta'arud, it's like 1 objective not being achieved, so main concern of the researcher (Baahith), is to benefit from both texts.
- Whereas Hanafis claim that, when Sahaabas in this situation, they did Tarjeeh (prefer 1 over another).

An example cited by them for support- o Hadith 1 Narrated by his wives. -Prophet (saw) woke up in a state of impurity (wet dream), but remained fasting.

Notes

- ^{○○} Hadith 2 Both conflicting Hanafis say Sahaaba followed Hadith 1-so fasting not nullified, since Prophet's (saw) wives lived with him, so would know better than Abu Huraira. -You cannot fast when you're in a state of impurity- Narrated by Abu Huraira.
- So, based on Sahaabas practice, they preferred different forms of Tarjeeh (naskh, Tarjeeh, Tasaatut, al aml bil asl), rather than Jama.
- But this is a flaw in their reasoning, because they deny one of the conflicting texts, rather than trying to combine in which we benefit from both texts & not denying any of Allah's orders.

Summary

- All these differences-apparent. Not real. Real conflict impossible in Shareeah.
- Several reasons why contradiction takes place-most of it due to lack of skill, mastery in the sciences of matn, isnaad, environment, circumstances.... With knowledge of these subjects, conflicts can be repelled.
- Established method to be rid of conflicts- 1. Combine between reports (Jama')
- 2. Prefer one over the other (Tarjeeh)
- 3. Leave both & search for something else (if previous 2 options fail). But this is not practical coz the evidences available to identify Nakh & Tarjeeh are so plenty that we don't need to ignore any hadith.

Module 18 – Chapter 12 - Naskh (Abrogation)

Organizing hadeeth based on their classification.

100's of 1000's of hadeeth. Not all authentic - (Sahih, Hasan, Daeef, and Makrook)

Reason to organise- • To

benefit from it

- Which is preferred one over the other due to its strength and authenticity

Another way to organize is by Naasikh wa Mansookh – what may appear as conflicting hadeeth is not a real conflict/contradiction

Notes

Definition of Naskh

Linguistic meaning-

- To remove something or get rid of it. (Surah Hajj vs 52-Allah **cancels** what Shaitan presents)
- Transfer- from 1 place to another (Surah. Jaathiyah vs. 29 - Zamakhsharee interp. Angels transfer our written deeds from 1 book to another)
-

Technical meaning by Usooliyyoon-

Definition: To remove a legal injunction by legal evidence that comes later. (Removing a hukm of Allah, by another hukm/legal evidence, which comes afterwards)

Points to note:-

- Allah is nullifying a legal injunction which has a legal hukm/ruling (not just a text)
- 2nd hukm-not by human desire, nor logical reasoning/deduction-it is Sharee' (from Qur'an & Sunnah - Naql) – This can only be done by Allah
- 2nd hukm must come **later**.
- Not Takhsees (specification)

Differences between Takhsees & Naskh-

Takhsees- Specify. When there is a general law & Allah specifies a particular part of the ruling which is intended.

Naskh- Abrogate/cancel - Abrogater-Allah-ultimate source of authority (through Muhammad (saw))

- Examples:- The abrogation of writing down hadith.
- Hadith 1- Generally prohibited - earlier
- Hadith 2- Later, Prophet permitted the Sahaba to write down the hadeeth after no more fear of Qur'an & Hadith mixing.

Conditions on Naskh (for Qur'an & Hadith):

1. The abrogating evidence/Naasikh should be a legal evidence (Khitaab al Shar'ee)- either from **Qur'an or Hadith**. Nothing else-no Qiyas, deduction, etc. (We can't say, 'that person/sahabi is dead→so doesn't apply anymore-Wrong. It does apply.)
2. The abrogation must be of **equal strength/stronger** than the original injunction.
 - Qur'an can abrogate Qur'an but Hadith cannot abrogate Qur'an.
 - Hadeeth Mutawaatir can be abrogated by Mutawaatir, but not by Ahaad.
 - Ahaad can be abrogated by Mutawaatir Hadeeth (Mutawaatir is stronger)

(Qur'an- Qate'e at Thuboot & Dalaala-Meaning is certain & authenticity is certain.
Hadeeth-Zannee' at Thuboot & Dalaala-Lower form of certainty)

Notes

3. Abrogation should take place **after**. (A few days/ months/yrs.)
This condition distinguishes Naskh from Takhsees (specification), Taq'eed (restriction) or Badaa'. These could take place before or after the original injunction.
4. What is being cancelled should be a **legal** injunction. Not an ethical, moral...law. Both should be legal injunctions.
5. The legal injunction **should be a hukm** amalee juz'ee- practical & not from the foundations / principles. Should be the actual ruling itself (far' or juz').
 - Not in Aqeedah. Belief doesn't change. It's not a physical practice which could change according to circumstance.
 - Not in the principles/foundation/maxims of law.
 - Not in the akhbaar/information/facts. Eg. Story of Yusuf (as) cannot be abrogated by another story – historical fact which do not change
6. The hukm should **not be a permanent hukm or a temporary hukm**.
 - Eg. Permanent hukm- Surah Nur vs 4 Qur'an-"...do not accept their testimonies **ever**..."- about those who accuse chaste women of being unfaithful. Their testimonies **never** to be accepted-not even in future. Reputation forever tarnished.--This cant be abrogated by Allah, coz he's decided & impossible for Him to change His mind.
 - Temporary hukm-which is applicable for a certain period of time & after that hukm becomes nullified - a Naskh(abrogation) is not needed to cancel it. (Time itself cancels it) Eg?. –
7. There must be an apparent contradiction between the abrogating text (naasik) & the abrogated text (mansook) →so we can know the later one abrogates previous one from the contradiction.
 - No Jamaa' possible

Above 7 conditions identify Naskh from everything else.

Tools similar to Naskh

Tools in Islam which are similar to Naskh - They guide, restrict, specify...

1. Takhsees- specifying.
2. Taqyeed-to restrict a general law.
3. Badaa'.

These similar to Naskh in respect to the way of getting rid of Ta'arud/conflicts between texts.

Notes

Major differences between Takhsees and Naskh:

Takhsees	Naskh
Specifying some parts of an earlier hukm. Not nullifying the earlier hukm.	Nullify/abrogate the entire hukm. Doesn't exist/applicable anymore.
Can take place by logical evidence (Daleel Aqlee.)	Legal evidence (Khitaab Shar'ee) necessary. No logical evidence.
Not necessary for a legal evidence (Khitaab Shar'ee –Qur'an and Sunnah)	
Could take place before/same time/after .	Must take place later
Explains the earlier hukm with greater clarity/guidance.	Nullifies it completely. Doesn't try to explain.
---	Shows the wisdom of Allah & the gradual approach of Islam to matters.

Badaa' – 2 meanings

1. To make apparent, after being hidden (before). Surah Zumar 39:47 – will confront them with what they never counted upon
2. A new idea that didn't exist before. (Knowledge after ignorance. Knowing after not knowing.)-doesn't apply to Allah. Surah Yusuf vs 35 – Then it occurred to them after they have seen the signs that it was best to imprison him (Yusuf) for a period of time

Differences between Naskh & Badaa'

Naskh	Badaa'
Eternal address. Always known to Allah.	Known when the circumstance demands it.
Can only come from Allah.	Can only come from a creation

Taqyeed-restriction when a hukm exists. Scope of earlier hukm becomes more restricted/more defined.

Differences between Naskh & Taqyeed

Notes

Naskh	Taqyeed
Comes after the 1 hukm.	Can occur before/same time/ after. (like Takhsees) st
Earlier hukm nullified.	Original hukm restricted, not nullified. (like Takhsees)

How Naskh manifest itself in Hadith literature.

Either-

1. Mutawaatir abrogates Mutawaatir. –Doesn't really exist.
2. Mutawaatir abrogates Ahaad. – No difference of opinion.
3. **Ahaad abrogates Ahaad.-this type occurs quite a lot.**
4. Ahaad abrogates Mutawaatir.- Doesn't exist.

Ways/Tools of identifying a Naskh in Hadith-

1. Prophet (saw) expressing the Naskh explicitly – initial prohibition is lifted and replaced
Eg. Once prohibited visiting graves, later allowed it.
2. Sahaabi indicates Naskh.
 - a) Clearly indicates the naskh text - '...this hukm is abrogated/mansookh by...' ○ Eg. Jaabir- The last decision of Prophet (was) not to do wudu from boiled/heated water-- →implies that mansookh/abrogated was that doing wudu from heated water is allowed. So, this is now cancelled.
 - Original text-Abu Huraira-Prophet (saw) allowed doing wudu from water which has been changed by fire (heated.)
 - b) Unclear- Sahabi fails to express/mention the actual abrogating evidence. Scholars differed on this. 3 types
 - I. Scholars who say it's unacceptable→Sahabi could be doing ijtihaad and not based claim on any evidence (Sahabi's ijtihaad is not authority---so cant be Naskh)
 - II. Scholars who accepted-coz Naskh takes place by a transmitted report. A Sahabi would not say that this is mansookh unless he had clear reports. This is based on principle that all Sahaaba are Adool(Just) & Daabit(Trustworthy, Accurate) .
 - III. It's acceptable + condition- only when there's a supporting evidence which conflicts with the mansookh (initial practice). We accept Sahabi's claim that it's mansookh coz there's evidence/reason that suggests/encourages that it should be mansookh.
3. Knowledge of history-so researcher can find out which occurred earlier & if conflicts later one, then earlier one is mansookh.
 - Eg.Hadith 1- Ya'la ibn Umayya-regarding prohibition of adorning oneself (with perfume, etc.) in ihram.

Notes

- Hadith 2-Aishah ra- Prophet himself adorn self with perfume in ihram & that it was a good thing & to remain scented.
- Discovered later- Hadith 1-8 AH. Hadith 2- 10 AH. So Hadith 2 abrogated Hadith 1.
- 4. Ijmaa'(consensus) -When a group of Sahaabaa or scholars gather and agree on a decision.
 - Note- They don't abrogate (only Qur'an or Sunnah can).
 - Hadith-Muawiyah- Whoever drinks alcohol, punish him and kill him on the 4th time he drinks – Scholars did Ijmaa and agrees this was abrogated based on the hadeeth of Jaabir
 - Jaabir's report-A man drank the 4th time/more, but Prophet (saw) didn't killed him. (action of the Prophet (saw)'s as reported by Jaabir)
 - This is Naskh not Takhsees
- 5. Year of the Raawi. If narrator young-he would have narrated hadiths later, ie after older narrators.
 - The younger the age, the newer knowledge of something –
 - **Not acceptable of indicator of Naskh** coz of many possibilities, like if reports conflict-
 - Younger Sahaabi's don't take precedence coz the older Sahabi could have heard the Naasikh (abrogating) & younger one heard the mansookh (abrogated) ---so not a legitimate indicator.
- 6. When a Sahabi became Muslim later than another Sahabi- ○ Same issue as previous one. So, **not valid**.
- 7. Assumption of evidence- Later evidence (open law) contradicts earlier evidence(restricted law)

→we should accept the openness coz that is the principle of legislation.-But **criticized & not accepted by scholars** coz it could have been open earlier & restricted/takhsees later (ie. vice versa). So, there's no way to know which came first or the wisdom of Allah---so can't call it Naskh.

#5, 6, and 7 not valid form of Naskh – more like Tarjeeh (preference)

How Ta'arud manifested in Fiqh & how Naskh explained this Ta'arud-

1. Hadith 1-People should stand in Janaaza salaah, till person buried-original teaching.
- Hadith 2- Prophet (saw) 1st stood up, and then sat down.
- Conflict/ta'arud** – one say stand; other say can sit
- Madaahibs treated it differently-
 - Early scholars- Imaam Abu Hanifa, Maalik & Shaafii-hukm- Hadith 2 abrogates

Notes

1.
 - Later scholars-Imam Hanbal, Ishaq, Ibn Hazm, Ibn Asqalaani- as a Preferred act, but Hadith 1 not abrogated. So, preferred to sit down, but can stand also. Can sit coz u may feel emotional if that person is close to u. Later scholars viewed this as a Nadab or Mandoob (preferred act)-due to the ability of combining the reports.
 - Primary motive in conflicting reports should be to find means to combine them/Jamaa', coz we cannot cancel legitimate authorities & they are harmonious as they are from the same source.
 - Important to try to establish this harmony
 - Wide possibility in Fiqh, - not one and only one practice permitted but several with conditions. It's a rahmah/blessing for Muslims.

Summary-

- Conditions in the tool of Naskh.
- Differences between Naskh & other Usooli tools like Takhsees, Taq'eed, Bada' so we can identify them in Hadith texts & see in Fiqh lit. how hadeeth has been seen as abrogation, and the mechanisms in action which allow a naskh to be identified & then applied.

Module 19 - How Tarjeeh is performed – Chapter 14 (Ways of Preference) Tarjeeh:

- 1 hadith **preferred** over another, due to it being **stronger**---so, more binding.
- Not Takhsees(specification)/Naskh(abrogation)/ Taq'yed (restriction).

Classification:

- Many classification schemes for this, ranging from 30's, 40's...100's.
- Each scheme is individually specified-exactly how 1 hadith is preferred over another. A microscopic look at the isnaad, mutoor, and surrounding and all related sciences and issues which bring clarity to the text.
- We will concentrate on 3 main broad categories of Tarjeeh, which covers all the various schemes, since there is a lot of repetition by diff scholars.

3 major categories/components of Tarejeeh, in respect to-

1. Isnaad (chain)
2. Matn (text)
3. External evidence outside the text - Qaraa an Khaarijeeah

Notes

Tarjeeh-means stronger/heavier/weightier in its meaning/implication/authenticity/strength→so more binding, clearer, preferred -> so we should enact on it more than something weaker than itself.

When to perform Tarjeeh?

A.When there are conflicting reports which cannot be combined (remember- 1st step is always combining).

(We will not go into the minute details & controversies, but get an overall idea of the Jumhoor's practice.)

Hanafite prefer tarjeeh over jama (combine)

How to perform Tarjeeh

Technical definition of Tarjeeh-An **explanation** of the Mujtahid of the extra strength in one of the two Zannee (uncertain) evidences, which contradict each other, in order to enact upon that hadith.

Explanation of provisions of definition:

- One who engages in Tarjeeh should be a **Mujtahid**.
 - Person who has a thorough knowledge of the science & experience in dealing in it.
 - Should be aware of the various available tools, language, Qur'an, Islamic framework of criticism, Jarh wa Ta'deel, various forms of Tahammul,
 - Conscious of meaning & implication of many hadiths,
 - Well versed in laws of jurisprudence-Usool ul Fiqh,
 - Should be experienced in investigating the extra hidden strength within a hadith which makes it stronger than others – searching for the potentiality of hadeeth – can be considered if met with dispute or contradiction - will shed more light on the hadeeth and scholars will then know how to benefit the hadith
- The hadiths/evidences should appear to have Ta'arud (conflict). Not Ta'arud Haqeeqi (real Ta'aarud) but Ta'arud az Zaahir (apparent Ta'arud).
- Should take place in Zannee evidences (like Ahaad. Not Mutawaatir) coz Zannee hadith vary in strength but Mutawaatir doesn't-always same level of strength & authenticity-so no need for Tarjeeh in Mutawaatir.)
So, Tarjeeh can only take place in Ta'arud, because Ta'arud takes place only when evidences are not of equal strength.

Purpose of Tarjeeh

To enact on the Ahqam/injunctions that are inherit within it – not for Mujtahid to belittle/neglect anything authoritative, but **to benefit from them in a practical way**- guide to our life.

Conditions related to performing of Tarjeeh (similar to above)

(Conditions can be traced back to the Mujtahid and the exercise itself)

Notes

- Person should be a Mujtahid-knowledgeable, good muslim, sincere, ... (one who meets the conditions of ijtihaad)

Conditions of Tarjeeh itself-

1. Conflicting reports should be of same strength and same authority. Note- Zannee hadiths only (Qattee ruled out). Eg.
 - a. Can't compare a Saheeh hadeeth with a da'eef or fabricated hadeeth.
 - b. Or Muttasil to a Sahabi's saying (athar)- coz that is comparing Prophet's (saw) sayings to a Sahabi's- not the same authority.
2. Should not be possible to Jama'/combine both hadeeth (as combining is our 1st step in reconciling Ta'arud.)
3. Should not be Naskh/abrogation.
4. Should not be Mutawaatir. (Should be a Zannee hadith-like Ahaad)

Tarjeeh also influenced by-

- The Mujtahid-effort & time spent by him in looking for **external** evidence (Qaraa in al khaarij'ah)
 - The Hadiths itself- (**internal** qualities) potentialities like matn, isnaad.
-

Hukm: Jamhoor's opinion: Incumbent (wajib) upon us to act on the preferred hadeeth over the weak hadeeth:

- Evidence – Practice of the Sahabah
- Prophetic tradition/Hadeeth - Method of how to Judge over new Muslim community:
 - Muadh Ibn Jabal before being sent to Yemen as judge for new Muslim community Prophet (saw) asked him many Q's → Muad said- I will judge by 1st- Qur'an, if not in Qur'an-2nd Hadith, but if not then 3rd -do ijtihaad based on Qur'an & Sunnah and will not deviate ○ Prophet saw's very pleased & satisfied with him
 - → suggest the hierarchy of strength of the sources of authority used to judge ○ → Jumhoor hold the position of enacting upon the preferred hadeeth when identified
- This was the practice of Sahaaba. They compared hadeeths & followed the stronger one.
- Eg. Prophet saw's wife- Prophet saw woke up in state of impurity (wet dream) & remained fasting.
- Abu Hurayra- Not permissible to fast in state of impurity.

Notes

→Sahaabaa followed the narration from Prophet's (saw) wife, because she lived with him & knew better→Shows Sahaaba preferred one hadith over another.

- Our reasoning- if we don't follow stronger, then we end up following weaker. Obviously stronger is more binding & authoritative than weaker. So makes sense to follow stronger one.

Different ways of Tarjeeh

1. Isnaad
2. Matn/text
3. External Evidence

Tarjeeh in Isnaad

1. Looking at strength of each **individual Raawi** separately.
 - a. Raawi whose **Adaala** is agreed upon is preferred over one raawi whose Adaala is not agreed upon.
 - b. A hadith for which the Raawi **got many praises** is preferred over the hadith which did not receive wide praise (even though he was Adil, Thiqah...)
 - c. Whoever had better **memory(ahfadz)** than the other (we're not talking abt written documents-coz writing tools were not common, mistakes in writing, fabrication, etc. Hifz was THE main method of Muslim learning back then)
 - d. The Raawi who is more **knowledgeable in Fiqh matters**. Legal understanding of Raawi suggest that the contents of Hadeeth agree with the dictates of Islamic Law plus more knowledgeable of law and conditions of law – fused with preservation
 - e. Whoever is **concerned in the hadeeth**. is preferred over one who is not closely/directly acquainted / involved with the settings, circumstances Eg. Like a Sahaabi narrating on an incident in which he himself did in front of the Prophet or incident which a close relative involved
 - f. **Direct hearing**-The Raawi should have heard directly from Prophet saw. Eg. Sitting alone with Prophet (saw) in Masjid preferred over a marketplace where many ppl could be addressed. Possibility of mishearing less in former case.
 - g. **Older** narrator preferred **over younger**. Assumption- older one more mature, experienced knowledgeable, exposure, etc...over the younger who may not have had these experiences.
 - h. Raawi whose **name has not met with any confusion** – not confused with another narrator (of same name – that may have blemishes) in the isnaad - We prefer a hadith with isnaad in which there is absolutely no confusion in narrators names/identities→shows the utmost care taken to preserve hadith.
 - i. Both Raawi's could be Thiqah & Adil-but **popularly known Raawi** preferred over one not popular. (even though both could be of same level/strength of mastery, skill) – just that one is more popularly known – his skill is more established than the other

Notes

- j. Whoever **sat in the circles of the Muhaddithoon** preferred over one who just took a hadith, then travelled, etc...Former one- like educated/ trained by teachers.
 - k. Those Sahaaba **living geographically close to Prophet** (saw) preferred over those living further away, because the closer ones had more knowledge of Naskh, Prophet's (saw) lifestyle....
 - l. Sahaabi who **spent more time with the Prophet (saw) or closer friend**. Eg. The righteous caliphs preferred over others who're not that close.
All above-when viewed each raawi in isnaad, individually.
2. Look at **the isnaad on the whole** (in general).
- **Strength** – Muttawaatir over Ahaad. Ahaad is not of the same strength (Hujjeeyyah) as Muttawaatir
 - Isnaad which has **more narrators** preferred. Eg. Hadith which has many isnaads & many narrators, like Mashoor, preferred over Ahaad, Ghareeb Hadith on the basis of numbers. Hanafis- don't accept this condition (they disagree that truth is in numbers, but could be within an individual)
 - **Muttasil preferred over Mursal**- obvious that connected chain reaching Prophet saw (Muttasil) preferred over one with missing link (Mursal)
 - What has been **unanimously agreed upon** by scholars that it reached Muhammad saw (Marfoo), preferred over what has not been agreed upon (whether it reached him or not).
 - What is in **the Saheehayn of Imam Bukhaari or Muslim, due to the stringent conditions** set by them for accepting hadeeths.
 - Sanad al Aa'lee(**less tabaqaat**) preferred over Sanad al Naazil (more tabaqaat)- because Aa'lee has lesser narrators in its tabaqaat (levels) → so less possibility of corruption.
 - Form of **Tahammul**- Direct samaa/ listening preferred over writing, which is preferred over Munaawala, which is preferred over Ijaaza...(see mod 4, for more details)
 - Isnaad Hijaazi preferred over Isnaad Shaamee or Iraaqi. (Hijaazi-from Makkah/Madinahmain centers of Hadeeth → fabrication less in Hijaz - . Iraaq or Shaam-opposite of this.)

Tarjeeh in Matn

From the point of **matn/text**-

1. **Language** of text
 - Whatever communicated in it's Lafz (**wording**) **preferred over** that which communicated by **Ma'nawee(meaning)**, because the former one is more precise. Latter one-could have Lahn, less proficient in Arabic.
 - Which is unanimously **agreed upon in wording** is more certain as opposed to a hadeeth for which the wording differ -because the latter-additions, omissions...because wording is not precise)

Notes

- **Free from idtiraab/confusion** preferred over one that has idtiraab (Eg. Idtiraab-Raawi narrates the same hadith in 2 different ways –we don't know which word was intended, or some illah in text- needs external evidence to bring clarity)
- **Explicit address** preferred over an implicit one. Former-meaning 100% clear, latter meaning implied, but not absolutely clear. **Clear meaning preferred over implied meaning**
- A hadith which has its **reasoning (sabab)** within it, is preferred over one which doesn't. Former-more clarity & explanation.
- Hadith Qawlee (**speech of Prophet saw**) preferred over the Fi'l (**acts of Prophet saw**) if we haven't identified which came before the other.
(If Qawlee precedes Fi'lee-Qawlee could be abrogated. So imp to know dates.) Qawlee is preferred because Prophet (saw) is thinking & saying it- putting words to meaning, rather than an act of Prophet (saw) which could be misinterpreted. Need to know which year hadeeth came
- **Qawlee/Speech preferred over the Takreer(decision/approval)** of Prophet saw. Similar to above.
- Fi'l (**actions**) preferred over the Takreer/**decisions** of Prophet saw.

2. **Dalaala**-meaning or implications.

- Mafkhoom Muwaafaqah¹ preferred over Mafkhoom Mukhaalafah².
- Mafkhoom Muwaafaqah - Continue from the implications of the text – meaning of the words preferred over what it doesn't mean
- Mafkhoom Mukhaalafah -Yes to one thing means no to other things
Eg. If Prophet (saw) permitted something, people decided he forbade the other/opposite thing.
(If there is a Ta'arud/conflict between both, Muwaafaqah is a major preference over Mukhaalafah, as it is the direct implication & meaning of the words itself.)
- Hadith whose meanings are clearer, preferred over one which opposes/not clear/contradict. Former-easier to understand – because it is clear

3. **Hukm**-injunction within the hadeeth.

(Eg. We have 2 hadeeths which have Fiqh laws, but oppose each other-how to deal with them?)

¹ Mafkhoom al Mukhaalafah or "divergent meaning" a meaning derived from the words of a Qur'aanic text in such a way that it diverges from the explicit meaning thereof.

² Mafkhoom al Muwaafaqah or "harmonious meaning" an implicit meaning on which the text itself may be silent but is in harmony with the explicit meaning.

http://web.youngmuslims.ca/online_library/books/ethics_of_disagreement_in_islam/chapter6.html

Notes

- **Affirming** something is **preferred** over something **which negates** – establishing something is better than doing away with something
- **Lighter in burden preferred over heavier in burden** (because Islam does not want to make life difficult.)
- Whatever does away with the assumption of innocence/ Baraa'al Asliyyah (everybody innocent until proven guilty). A hukm which says that you have to do something (**lift the assumption**) - incur penalty if you don't do anything/act is preferred because it indicates an addition in Tashree'. Eg. 1st-ppl had to pray 2 times. 2nd-pray 5 times→An addition which came later.
- **Prohibition over Order**. 1st hadith-has Nahi/prohibition, 2nd-Amr/order. We prefer Prohibition→Usooli principle that Nahi is to prevent harm, Amr-to enjoy benefit→so preventing something bad is better than doing good.
- **Haraam over ibaahah (permissible)**- We prefer the Haraam, because Ibaahah is the Asl, ie. origin of everything is that it is permissible. So Haraam means it's an additional law to guide us (This is similar to reasoning behind Baraa'al Asliyyah point.)

Tarjeeh in External supporting evidence-other Hadeeths related that:

- Support its meaning, ○ Have similar chains, ○ Don't support the meaning showing weakness ?
- Hadeeth that follow suit with the practices of the Madeenites preferred – setting of tashree
- Suits the Arabic language or customary Arabic practices
- Fits in historical scheme – identifies where and how something takes place in view of surrounding environment

Notes

Module 20 - Takhreej al Hadeeth – Chapter 15 Takhreej

al Hadeeth-investigating or researching a hadith.

Definition- a way of attaching a hadith to a particular book or its narrator from among the Imaams in hadith along with the strength, authenticity and hukm of that hadith

- Eg. We have a hadith. We research it and say it's reported by Imaam Bukhari- "Saheeh Bukhari-Chapter of Imaan-Hadith # 265."
- What we're doing is searching for where a hadith exists form among the recognised hadith books.
- Why are we doing it?- By attaching a hadeeth to one of these books, we can know the location (where the hadith can be found) & it's strength (Eg. hadeeth in Saheeh Bukhari highly credible).
- Students of Hadeeth must have knowledge of this subject, to know the place & hukm of a hadith – student understanding much more thorough
- Also, shows the level of scholarship of student, when he searches for hukm of hadith
- Contemporary practice that did not exist earlier – but not so new
- Present method is practical to present form of Tahammaul (Wijaadah) & way of life.

3 main forms of sources/books in Takhreej al Hadeeth

1. **Original sources** like Bukhari, Muslim, Kutub as sittah, various Sunans, Mustadrak, etc. Original traditional textbooks which present the complete isnaad.
2. **Secondary sources** (somewhat original – close to original).
 - a. May refer to previously mentioned original sources. Eg. It may say in these later books that this hadith found in Bukhari, but still gives isnaad.
 - b. Hadith not originally from these secondary sources, but has isnaad completely intact.
3. **Non-orginal sources.**
 - a. No isnaad/incomplete isnaad.
 - b. Orginal book where isnaad is found is just mentioned.

Requirements to engage in Takhreej al Hadith-

1. Researcher/student must have good knowledge of Arabic, since Hadith is in Arabic, to find the points of references, sources, etc.
2. Fair acquaintance of Hadeeth - nature of hadeeth
3. Understanding the various sciences of Hadeeth, which are interrelated & help us to investigate from correct sources, effectively & efficiently, without spending too much energy/time (Those with basic knowledge also may, but takes more energy and time)

Notes

Benefits of Takhreej:

1. Source & hukm of hadith.
2. Similar hadiths with more than 1 source. Eg. A hadith reported in all 5 or 6 books,
 - a. Wording/text slightly differs → gives us a **comprehensive view** → important for Ta'arud & Tarjeeh → to elevate hadiths (hasan to sahih le ghairihee eg)
 - b. Conflicting reports – use to **investigate supporting evidence** -Doing away in ambiguity in meaning or strength of hadeeth
 - c. Give more info about narrators if hadith has issues in strength (full name not given in 1 isnaad, but given in another),
 - d. **Riding of Tadlees** - (many benefits, like mentioned in 1st few modules, Rihaliyyoon cross referencing...)
 - e. Travelling led to hadeeth exchange
 - f. Assist in the unification of the body due to unification of evidences allowing for cross referencing
3. Doing Takhreej with various texts lets us know
 - a. The intended meaning of the address, asbaab an nuzool (reasons for revelation),
 - b. Some of the ahkaam-like Taq'eed, Takhsees, Naskh
 - c. Takhreej al hadith is basically a retrieval system of hadith, which gets us intended hadith and numerous similar hadiths with differences in matn/mutoon, isnaad, etc.
 - d. → Makes it easy for present day hadith student to excel in this, compared to earlier scholars who had it more difficult.

(Something to ponder –Why do we have less scholars of same repute than before, despite technology, development of the sciences, accumulation of literature, efforts of past scholars?)

Historical development of Takhreej

- No Takhreej in earlier days, coz no books written. Just learnt orally & travelled.
- So books didn't exist, until publishing books began

Development of literature- Books

- Musannafaat-(earliest) various chapters arranged according to Fiqh.
- Masaneed- arranged according to narrators. Eg. Musnad of Imam Hanbal • Sihah- Authentic hadeeths.
- Sunan- lesser authenticity then Sihah & had various organization schemes according to the Usool of religion.
- Mustadrikaat- Muhaddith presents same hadith with his own (different) isnaad, based on conditions of Imam Bukhari/Muslim. (Maybe the earliest form of Takhreej-Br. Shafique's view, not majority view. Mustadrik & Mustakhrijaat similar.). Eg. Mustadrik of Imam al Haakim an Naysabooree.

Notes

- Mustakhrijaat-Muhaddith takes a hadith, looks at isnaad and presents his own (different) isnaad
- Claimed to be origin of 1st form of Takhreej by most scholars.
- 1st to do this-**Imaam Darukutni**-collected the hadiths of his sheikh & then search for isnaads of those hadith in books of great Imaams/Muhaddithoon→shows the credibility of his sheikh's hadiths when compared to greater Imaams→later the hadith's of these Sheikhs gets into these books→the Sheikh becomes more famous.
- →giving credibility to Sheikh by association with widely accepted books of Hadeeth
- Isnaad sought in this early stage→ later, until now - isnaad not presented anymore.
Now – hadeeth is attached to books - the book in which the hadith is found is simply mentioned, without mentioning isnaad because science of isnaad has diminished,
 - lack of scholars in this field compared to before,
 - Availability of well documented hadeeth in many great books, so cannot belittle the efforts of great Imaams by not giving their books the credibility they deserve.
 →Shift has taken place in Takhreej from looking for the isnaad (earlier) to simply attaching hadith and retrieving hadeeth from these major books

Several forms of hadeeth retrieval-

1. Most popular/common form-searching for a particular word in the Hadeeth- (**Language**)
 - a. The stranger (ghareeb) the word, the easier to find it.
 - b. Or the more important the word is, or has implications in Fiqh, tawheed, usool al fiqh→easier to find.

Eg. **Ghareeb al Hadeeth**-strange words which require investigation to clarify the meanings. Example of strange words - thulamtul qadahi or thulmah- al-qadahi – a cup with a chip on it – it is allowed to drink from it but not where the chip is. This word is a very rare word /term

Look in Murjam al Mufahrasa li Alfaaz al Hadeeth-Alphabetical indexes of the vocabulary of hadith (Explained in detail later.)
2. Beginning of the words in the **matn**/mutoon of a hadith. Eg. Jaami as Sagheer Jam'al Jawamih of Imam Suyoottee.
3. From the top **narrators** in the isnaad. Eg. Musnad of Imam Hanbal. A form of Takhreej- if u know the top narrator - look for the narrator's hadiths in the Musnad.
4. **Fiqh classification**. Eg. Muwatta of Imaam Maalik. Eg. If looking for a hadith about Wudoo→ look under 'wudoo' section of Muwatta- but not easy, since many hadiths in a chapter & you have to search.
5. **Character of the hadith**. (Doesnt matter whether it's in isnaad or matn of the hadeeth). Eg. It may be muallal, mursal, mukhtalif al hadeeth, mutawaatir...-so these are itself forms of Takhreej/retrieval.

Notes

6. **Random.** No particular form. Mentioned in some books.

We will learn the Pros & Cons of each method & conditions to perform each one and some major works in them→so we know how to use do Takhreej with these methods, because this is a tool that leads to knowledge of hadeeths.

Khateeb al Baghdaadee-Whoever engages in Takhreej al hadeeth is truly engaging in a science which gives the researcher a comprehensive scope of various hadeeths with many benefits, like it gives him plenty of knowledge, much more easily than other sciences.

Forms of Takhreej (in detail)-

1. Retrieval through language.

- Knowledge of important and strange words/ terms needed.
- Difficult to understand words are in books of *Ghareeb al hadeeth*.
- How to: Take one of these books & look in the alphabetical index (organized & abridged by later scholars to make it easier for us to use in present day form like numbered pages, chapters, explanation to ambiguous terms, clear print, etc.)
- Major work-*Murjam al Mufahrasa li Alfaaz al Hadeeth*-The alphabetical index/dictionary of hadith vocabulary/terms
 - Compiled by an Orientalist scholar Aient Jan Wensinek & his associate Muhammad Fouad al Baaqi al Misri.
 - Consist of hadeeth from Saheeh Bukhari & Muslim, Abu Dawood, Tirmidhi, An Nasa'ee, Ibn Maajah, Muwatta' of Maalik, Musnad of Ahmad ibn Hanbal and Sunan of Daranee (9 books-major Sunan & Sihah ones in Hadeeth.)
 - How to: - Look for word in index in alphabetical order (gives u all the various hadeeths from the various books which have this word. Presents some of the matn also- so u know which hadith u want, since these words maybe in lots of hadeeths.) →Then reference book is indicated by letters, like خ -Bukhaaree, م- Muslim, ت- Tirmidhi, etc. → Then the chapter & number of hadith is mentioned.
 - Pros:
 - ✓ Gives u many chains for a single hadith in 1 place→gives u a thorough knowledge of the hadith. Can choose the chain u wish, based on strength of isnaad.
 - ✓ A form of cross referencing. Whether an Azeez or Mashoor hadith -check which narrator these various chains share by accumulating these chains in 1 place -all this possible in this form of Takhreej.
 - ✓ Pros in brief-easy form of retrieving hadith, well organized, saves time, from major original works
 - ✓ Eg. You're doing assignment, saw a hadith in a book but no details→search for a word in that hadith in the Mu'jam/dictionary & find the hadeeth.
 - Cons-

Notes

👉 Knowledge of Arabic required, because common words used often, rare words easier to find. Also may need to search for another word, if u can't find that word.

👉 Also some hadiths omitted, mostly from Jaami'at Tirmidhee

2. Search for the beginning of the matn-1st few words, 1st sentence, etc. → leads u to the source.

- Requirement- Must has memorized the beginning of the text, to benefit from this.
 - Major work- **Jaami'al Jawaamih by Imaam** (Jalaaludeen AbdurRahman ibn Abi Bakr Muhammad as) **Suyootee** – Egyptian died 911 AH ➤ Prolific writer in muslim history, many works.
 - Combined & collected a lot of literature in the various sciences of Hadith, in one place.
 - A great reference work to the major works available, with which scholars can draw conclusions.
 - Criticism- his works lack critique, but this really wasn't his approach anyway.
 - His approach was to gather & collect, organize, not critically evaluate them -gathered from any sources
 - He collected from more than 80 books. (Memorized more than 100,000 hadiths.) ➤ Jaami'al Jawaamih- consists of 46,624 hadiths taken from more than 80 books.
 - Divided into 2 main categories- Hadith Qawliyya (verbal) and Fi'liyya (actions).
 1. Fi'liyya/actions- Act of Prophet (saw) or act of Sahaaba approved by Prophet saw (takreer).
 2. Qawliyya/Verbal-Purely sayings from Prophet saw. **Qawliyya – Verbal – Purely sayings of the Prophet (saw)** Weakness:
 - ✳ Way of arrangement difficult to navigate. (not alphabetical)
 - After mentioning 1st hadith, 2nd hadith ○ A shaahid/witness to earlier hadeeth – ○ Completes the hadeeth or
 - Has associated meaning to earlier hadeeth ○ Evidence of that hadeeth
 - ➔ Allows the researcher when finding a hadeeth to be surrounded by supporting hadeeth → contribute to the intention of the researcher
 - ➔ Different hadeeth that share in meaning, hukm, implications, - not the same text of hadeeth
- Fil'liyya/actions** ○ Consists of Pure actions of Prophet or actions of Sahaba that is approved by the Prophet (called Takreer) or Abraar ○ Acts of Prophet – actions and sayings

Notes

- Consist of hadeeth of Ashabul – reasons- maraji (references) of hadeeth by other hadeeth
 - ➔ Not only pure actions hadeeth - as the case of Qawliyya which is pure sayings of Prophet * Information Presented:
 - Text of Hadeeth ○
 - Source of book ○
 - Authenticity ○ Hukm
 - that follows

(Note-when we say Tahkhreej-the hukm (Saheeh/Hasan/Daeef) of that hadith must also present with the book name)

Presentation of Hukm by Imaam As Suyootee

- Presented by sources and strength of sources
 - i. Saheeh/Strongest sources mentioned first. Saheeh Bukhari, Muslim, Ibn Hibban, Mustadrak, Sahihaayn al hakim al Naysabooree, Muwatta of Maalik..... ii. Sources which had Saheeh, Hasan & Daeef - Sunan, Jaami’Tirmidhee, Musnad of Imam Hanbal, Mu’jam li Tabaraanee, Muallifaat of Darulqutnee.
 - iii. Sources of weak/matrook Hadiths - Duafaa lil Iqyaanee, tareekh Khateeb al Baghdadee.

• Cons-

- ☞ If a hadith is from the level ii→we have to go & search for the hukm over thereSaheeh, Hasan or daeef?
- ☞ Also we have to go to source→ look at index→ find chapter &→ search for the Hadith, because the number of the hadith is not given→so info less precise.
- ☞ Repeat the whole procedure for more hadiths. So, 1st form is easier than this.
- ☞ Difficult to compile a tree of insaads like in 1st form. Reason-1st form newer. Imam Suyootee’s is older-classical way of doing Takhreej.
- ☞ Have to know the beginning of hadith correctly, any mistake leads u astray. **The first form is a more efficient way of doing Takhreej**

3. From the top narrator in isnaad – First person in the isnaad • Many types of books- Masaneed, Ma’aajim, Atraaf, Fahaaris.

- Major work: **Musnad of Imam Ahmad ibn Hanbal** - Name of a Sahaabee or Tabiee’ given & then the various hadeeths narrated by them.

Notes

- ❖ Not alphabetical order (could be organized like
- ❖ Sahabaa who entered Islam earlier,
- ❖ More eminent Sahaba first- like Muhajiroon or Ansaar, those in Badr, Uhud, those pledging Bay'at al Aqabah,
- ❖ Those who went to Abyssinia,
- ❖ Different categories of Sahaaba- lower Sahabaa who just saw Prophet saw, those who spent more time with him, those who were more active in history, etc.)
- Ma'aajim- Ma'ajim as Sahaaba- Sahaaba organized alphabetically in Index.
- Atraaf- parts of a hadith, not the whole hadith.
 - ❖ Top narrator/raawi taken & parts of all the hadiths narrated by him are given→then reference to original books given. Also indexes for these given, since they are voluminous. Eg. Atraaf of Saheehayn by ibn Masood Damashqi.(died 401 AH)
 - ❖ Atraaf is a very old form of hadeeth lit., existed very early. Lot of hadiths collected & so greater need to organise & make it concise. Best way to cut off the text & give us the required portion.
- Fahaaris- he did not explain this

Takhreej-3 forms of presenting the info of a hadith-

- i. **Concise way**-tells us the Author, name of book, chapter & # of the hadith.
- ii. **Middle way**- gives sources, name and the author of the book Plus:
 - Other chains & the extra words in the text in those chains. (Chain 1-Seeking knowledge incumbent upon every Muslim. Chain 2-Seeking knowledge incumbent upon every Muslim and Muslimah).
 - Show where the isnaads actually meet in a Raawi, point of reference of particular raawi,
 - Chapter of book and number of hadeeth
- iii. **Complete way**- Sources given in chronological order and:
 - Various available chains with details, and
 - Organizing it into isnaad al A'alee (fewer # in chain) & isnaad al Naazil.
 - (Isnaad of A'alee hadeeth preferred over isnaad of Naazil)

4. **Fiqh Takhreej**- Eg. Hadeeth of Wudoo→ look in chapter of 'Wudoo' & search for the hadith. The only info we have is the chapter it belongs to.

- Major work: **Muwatta of Maalik.**
- Cons-More difficult & time consuming, since you have to read thru all.

5. **Characters of Hadith**- Eg. If hadeeth is Mukhtalif→ then go to different books of *Mukhtalif al hadith* and search for it.

- Cons-difficult & time consuming

Notes

✚ Contemporary present day form - Searching online in various websites.

Advice from Br. Shafique –

- Begin with website → after locating hadith double-check in real hadith book - to be safer
- Follow the etiquettes of a Muhaddith (by verifying a hadith)

Summary

- Various forms of retrieving hadith-imp to us, especially students, regarding a hadeeth's hukm & where it is found.
- Major work- *Murjam al Mufahrasa li Alfaaz al Hadeeth*-Alphabetical index of terminology of hadeeth.
 - Very popular in many universities & research institutions.
 - Similar to the books on *Alfaaz al Qur'an*-terminologies in Qur'an, which helps us to find various verses and themes in Qur'an.

Module 21- Imaam Bukhari & his Saheeh Bukhari

(Page 72 to 75 in text)

- A close look at Saheeh Bukhaari.
- His life, events, environment.
- Appreciation of his book- Saheeh Bukhaari.

General details - Life

- Full name-**Muhammad ibn Ismaeel** ibn Ibrahim ibn Mugheerah ibn Bardizbah al Ja'afi
- Bardizbah-Persian name, al Ja'afi-family name. (End of Video A)
- Born in 194 H in Bukhara of Persian origin
- His father – Ismaeel
 - Died when Bukhari was still an infant – left wealth
- Possessed a sharp and photographic memory
- Started his education under the guidance of his mother
- Died 256 AH / 870
- Began his writings in Medina at age 18

Imam Bukhari (Video B starts)

- Stayed 1yr in Madinah-began accumulating the idea/sources for his Jaami' as Saheeh.
- He was a traveller/Rahaal, to ascertain hadiths.
 - Very difficult. Travelled many times & spent a lot of time. ○ Travelled to Basra, Kufa, Makkah, Madinah, Shaam.
 - Spend 5 years in Basra

Notes

- Met many Shuyookh from each place & learnt the hadiths from them→ well plugged into the hadith networks of various regions→
- Exposed to the various methods of: collecting hadiths, hadith instruction and ○ Exposed to various forms of hadith critique (as Ilm Jarh wa Ta'dil was not yet developed into a separate science with clear rules).
- Due to all these Imam Bukhari became a knowledgeable expert in all these fields→
- Elevated Imam Bukhari to the THE eminent position in Hadith scholarship---title 'Ameerul Mu'mineen/Leader of the believers' in Hadith (highest position in Hadith, even higher than Haafidh and is the model to strive for in Hadith).
- He learnt & recorded hadiths from 1,080+ ppl.
- Didn't record ANY hadith without memorizing & writing down isnaad. And when looking at an isnaad→ performs a thorough investigation of all the circumstances (Eg. 'This hadith is muttasil/continuous, so I'll just accept-No. But precisely checked every little detail→so his Saheeh consists of only the most authentic hadiths of his time.)
- Rejected 10,000 hadiths due to a very slight suspicion (of tadlees) in the isnaad/hadith (even though highly possible the hadith could be Saheeh) →so MOST stringent of all scholars ever.
- Imaam Bukhaari was after 3 generations (of Prophet saw)-Atbaa Atbaa at Tabieen. Prophet (saw) →Sahaaba→Tabieen→Tabiee Tabieen→Atbaa at Tabiee Tabieen (eg. Imam Bukhari). So didn't need to deeply investigate because
 - Sahaaba-All adool & Daabit.
 - Most Tabieen learnt directly from Sahaaba-so ok.
 - Tabiee Tabieen-also ok as among the 1st 3 generations→then Imam Bukhari→ ○ Only 3 levels to analyze-
 - Students knew their teachers quite well & Imaam Bukhari would ask his teacher, who would have asked his teacher about their teachers....
 - Practically possible to evaluate their teachers. So, it was easier for him, than it would have been for later generations→
 - Alhamdulillah, **the 2nd most authentic book after Qur'an-Saheeh Bukhaari.**
- His approach had many positive results in the community, unlike the Hanafi approach to Hadith, because they doubted many hadith's authenticity & so depended on Qiyas(analogical reasoning). But after Imaam Bukhari's work→ their doubts easily dismissed→
- Created trust in Hadith & the science of Saheeh which wasn't even known until then.

Notes

Imaam Bukhari's teachers

Major teachers - All are exceptionally great teachers & scholars. Among THE best.

- Imaam Ali ibn al Madeeni (161-224 AH)-favourite of Imaam Bukhari. Imam Bukhari held him in high esteem & felt inferior to him.
 - **Imaam Madeeni** said Imam Bukhari was **the student most like him** & gave him a major recommendation/testimony to his skill & proficiency → establishes/proves the great reputation of Imaam Bukhari.
- Imaam Ahmed ibn Hanbal- Great Hadith & Fiqh Muhaddith.
- Yahya ibn Mui'een
- **Ishaaq ibn Rahawayh** – Leader/Ameerul Mu'mineen in Hadeeth.



Imam Bukhari's teachers were of THE best.



All of them recognized and testified to Imam Bukhari possessing exceptional skill, mastery & competency, natural inclination & ability in the field of Hadith.

Character & Personality of Imam Bukhari:

- Well known to be very pious person with strong principles.
- Strongly believed & practiced that learning/ knowledge & action go together (Practice what u learn). Applied what he learnt → so this supported his understanding of hadith & to develop the stringent system of hadith criticisms → resulting in him presenting the most authentic hadiths.
- Very cautious not to do any shubuhaat/doubtful acts which could throw suspicion on his character/conduct, even if the act was permitted (hallal or Mubah), since community may doubt him.
- Preferred to be safe from controversies to keep his name credible, because he knew people could criticize not just his skill, but also character → so helped him to be THE Imam in Hadith & his book was THE book, after Qur'an.

Video C

Controversies / Challenges

- He was not free from envied of others.
- Muhammad ibn Yahya az Zuhli – Hadeeth scholar from Naysa boor
 - Both Imam Muslim and Imam Bukhari lived in his time
 - Students preferred Imam Bukhari circle of learning over Muhammad ibn Yahya az Zuhli

Notes

- He became envious of Imam Bukhari – his circle number decrease ○ Minimize his position in Hadeeth scholarship ○ Felt challenged by Imam Bukhari
- Imam Bukhari is free from this kind of enmity towards people – due to his piety
- Governor/Ameer of Bukhara – Khaliq ibn Ahmad ad Dhuhali ○ Came to know of Bukhari – great hadeeth scholar and his widespread proclamation of his credibility – he wanted his children to learn from him
 - He requested Imam Bukharee to come and teach in his palace
 - Bukhari decline – saying knowledge is taken not given – u should come to where knowledge is – make sacrifice to gain knowledge
 - Ameer wrote saying that his children would have private audience ○ This is a request from authority – difficult to decline – but due to his principle – he decline saying “I don’t want to limit knowledge but whoever wants to come and listen can do so”
 - Ameer got angry with Imam Bukhari
 - Attempt to tarnish the name of Imam Bukhari by accusing him of being participant in Creation/Khalq of the Qur’an
- Ameer-angry → wrote to regional governors & asked them to tarnish his name →
 - they attempted to do it by accusing him with the theological issue of ‘Creation/Khalq of Qur’an’).
 - Mutazilite theological scholars spearheaded this, with support of elite.
 - Main orthodox Muslims-Qur’an is the word/ attribute of Allah, not a creation. Mutazilites-Qur’an is a creation of Allah. (discussed in Aqd 102)
 - Controversy peaked at Imam Hanbal’s time (Imam Bukhari’s teacher). Imaam Hanbal tortured due to this.
 - Scholars stayed away from such issues → because this was also a way to belittle/tarnish scholars → whose names then became suspected & doubted by majority of Muslim & orthodox scholars.
- When Imam Bukhari was asked about this, he said-Qur’an is word of Allah. Not good to ask such things. Bid’ah. Don’t lead me into such a controversy. Refrain from it.
- Both, the Ameer and Yahya, attempts to tarnish him failed because students, teachers & public opinion had already proclaimed his credibility & true character.

How did he start to write the Jaami as Saheeh?

- His Sheikh Ameerul Mu’mineen Ishaq ibn Rahawayh mentioned to Imaam Bukhari, the need for writing (a book consisting of only) the most authentic Saheeh hadiths.

Notes

- Until then, there were no scholars who restricted themselves to purely Saheeh hadeeths. All the hadiths were together- muttasil, musnad, maqtoo, mawqoof, maraaseel, hasan, daeef....So if anyone wanted only the authentic ones, he had to filter out all these.
- So after this remark, the desire of composing Saheeh Hadith was born in him.
- 600,000 hadiths were memorized by Imam Bukhari & then those were filtered to give the contents of Saheeh Bukhari.
- **Took him 16 yrs to record** all this. Deeply engaged in it-would get up many times from sleep at night to write, while travelling, residing, etc. A tremendous commitment. (End of Video C)

His book – Saheeh Bukhari

- Saheeh Bukhari- not the original name given by him.
- Real name-*Al Jaami as Saheeh al Musnid al Mukhtasar min Hadith Rasoolullaaahi (saw) wa Sunnatuhu wa Ayyaamuhu*-The Compilation of authentic complete links upto Prophet (saw), concise, from the Hadith of Prophet saw, his Sunnah and his life.
 - Jaami'-compilation
 - Saheeh – only Saheeh/authentic hadeeth – not daeef, not hasan
 - Musnad-complete links attributed to Muhammad saw – not to a sahabee or tabeen ➤ Mukhtasar-concise
 - Sunnatul wa Ayyaamuhu-days/life/Seerah.- not just fiqh, or political statement-comprehensive compilation of authentic hadeeth
- According to Imam Bukhari – His conditions
 - Musnad- among the conditions of Imam Bukhari, a **complete chain** of the most authentic & most reliable narrators.
 - **Authentic** meant-not just a Thiqah (who just learnt hadith & kept moving), but one who spent a long time with his Sheikh→a stronger level of credibility & reliability.
 - **Ittisal-connected**- If anyone who didn't explicitly state that his form of Tahammul (samaa/an'ana) →Imam Bukhari very critical of that hadith.
 - al Liqaa al Muaasara-to **meet & live in the same time period**. Scholar must have actually met the Raawi (at least once), not enough living in the same time. So, both were conditions of Imam Bukhari, whereas Imam Muslim only Muasara (living in same time period).

(A person living at the same time-very acceptable way of accepting the persons narrations as long as it met all the stringent conditions of Adaaala & Dabt, so no need for Liqaa (meeting) →But Imam Bukhari had these conditions from the beginning of his study→ to be the most authentic→because that was his main objective→to provide a one stop source of learning for Hadiths.)

- For each hadith he wrote-he would do **wudoo & pray** 2 rakaats, making dua to get Allah's approval to write the hadith.
- 16 yrs-he compiled it not just in 1 place/region, so in many places while travelling/residing.

Notes

- A major contribution to Hadith literature & people now started concentrating on this.
- He met so many Shuyookh & benefitted from their oral & written work-
- Benefitted from Muwatta of Imaam Maalik which is Saheeh, though has Maraseel, Muallaqaat.

👍 All the contents of Muwatta have witness/support in Qur'an-same for Saheeh Bukhari→so no strange, controversial, conflicting hadiths due to support from Qur'an.

Criticism- Imam Bukhari just copied some hadiths of Imam Maalik, since some similar chains of Imam Maalik & others are there in his Saheeh Bukhari.

Response- That's not true, because hadith does actually come from the same source & nothing wrong in benefitting from the compilation of available hadiths. So, if someone has the same isnaad as another, doesn't mean he stole it from him, as he himself could have heard it from that person & benefitted from it. No problem with this, as long as his own conditions are met in the isnaad of others.

Note- Although, some of the isnaad are not presented in full in Saheeh Bukhari (some links/tabaqahs omitted), he only does this to make it concise & only after having given the full isnaad somewhere else in the book.

Summary:

- ✚ Imaam Bukhari- great contribution to Hadith literature, with his very strong methodological approach→so Saheeh Bukhari established as the 2nd most authentic book in Islam, after Qur'an.
- ✚ If there maybe any less than authentic hadiths in Saheeh Bukhari→ not his intention, but human error.
- ✚ His contribution was tremendous, so his efforts should not be belittled.
- ✚ Remember him in our duas & strive to be like him.

His Books:

- Compiled 2 books at age 18 in Medina
- One contained the decrees and judgements of the Companions and the Followers
- Other short biographies of the important narrators of Hadeeth in hiw own lifetime.

Module 22 - Major works of Hadith

- ✓ Saheeh books- Imam Bukhari, Muslim.
- ✓ Sunan books- Imam Abi Dawood, Nasaee.

Notes

- ✓ Methods & differences of each in their approach, classification, conditions...

Imam Muslim (203-261 AH)

- Didn't live long-abt 60 yrs. Full of struggle for Islam.
- Imam Bukhari's contemporary, student & colleague sometimes.
- Great scholar. His scholarship, piety, etc. highly recognised.
- Full name- *Abul Hussain Muslim Ibnul Hajjaaj ibn Muslim ibn Ward al Qushayree an NaysaBooree* □ so, from Naysa boor (Iraqi area).
- **Book-** Jaami'as Saheeh. Only authentic hadith according to his conditions. Conditions similar to Bukhari's, but slightly less stringent
 - did not set the condition of al Liqaa-to meet. Only al Muaasara-to live at same time. Major difference between him & Bukhari.
 - An'ana, a form of Tahammul used by Mudalliseen to cover any weakness in isnad
 - Levels of Raawi. Took from lower levels of Thiqah.
 - i. Level 1- Mulaazamah-students stayed with Sheikh for many yrs + High Dabt & Adl .
 - ii. Level 2- No Mulazaamah, but same Dabt & Adl.
 - iii. Level 3- Less mastery of Adl & Dabt than prev 2.

Bukhari- took from highly Thiqah Raawi's-levels 1 & 2, who stayed with Sheikh for many years.

Imam Muslim- from all 3 levels-but mostly 2 & 3

(Here, it's from Muhaddith's point of view, not the Hadith's, coz Muhaddith is aware of the authenticity of hadith & its preservation. Scholars know the environment of the hadith

& how it was transmitted, so muhaddith knows the conditions for ascertaining authenticity. So, possible that Bukhari & Muslim missed out some Saheehs □ coz they have only **the** most Authentic Saheehs □ so source of Saheehs are not only within these 2 books, but these 2 have the most stringent conditions by scholars to be sure of their authenticity.

This is not explicitly stated by them/their books, but we have understood from their methodology.)

Saheeh Muslim – Imam Muslim compilation of Hadeeth

- In his book he told us his methodology
- 1st person to explicitly discuss his method in choosing the method for his Sihah Imam Muslim (Not Bukhari.)
- Mention in his Saheeh:
 - Which hadith meets his conditions,
 - Why he chose to compose his Saheeh,

Notes

- His sources, ○ Method of classification,
○ Reasons for his method, etc.

Benefits:

- Students can accept the hadiths & also know that not all the saheeh hadiths are found only here.
- to scholars of his time- since parameters of his work are stated & also what he has not done □ so other scholars can do different things & not repeat his, like expanding other uncovered aspects of hadith.
- reader can critically evaluate it for himself, since methodology clearly presented. (eg. Person may not agree with the findings but the reasoning or logic may be sound,—means matn sound or the resulting conclusion being sound • **Imp to note**-Imam Muslim-highly educated in the subject of ‘Illal al hadith’ (subtle ambiguities of various hadith)->this mastery reflected in his work.
- (This subject needs a very wide scope of critical repository in hadith-like info about the various narrators, their conditions, the text....very imp to know the subtle differences which could affect the authenticity & strength of the text/matn and isnad of a hadith/overall framework of hadeeth in relation to Qur’an □ so needs a comprehensively wide scope/macro knowledge of hadith, not just micro knowledge.
- Eg. Imam Muslim-pointed out that ○ Thiqah’s (trustworthy narrators) have reported some weak hadiths (not infallible)
 - & weaker narrators reported some authentic hadiths (not everything weak) □
- so he wanted to benefit from the saheeh from all sources □ coz final objective □ ascertain hadiths, not criticise ppl. □ so doesn’t matter who narrates it, Thiqah or weak, despite initial assumption of their condition, these conditions should be applied to all.

Imam Muslim’s organization of Fiqh classification □

- Very knowledgeable of Fiqh □ presents many sub categories of major topics, like Wudoo, with supporting shawahids and isnaads in one place
- Helps us, like in Takhreej al hadeeth to know how strong a hadeeth is, due to other isnaads & texts □ so we have a clearer view of it & it’s hukm.
- Sometimes Imaam Muslim narrates hadith which appear to be not strong, as they’re from weak narrators, but presents **mutaabaat** (others isnaads for same hadith) & **shawaahid** (other hadiths with same meaning in diff or same isnad) – either with omission or an addition of text □ to strengthening a hadith with more evidence. Eg. Hasan/Saheeh li ghayrihee similar example of this (good by supporting evidence)
- Origin of prev approach of Imam Muslim-**Risaalah of Imaam Shafiee.**

Notes

- Shafiee accepted the mursal hadith if had supporting evidences which strengthened it.
- (Imam Muslim doesn't use mursal, but the same methodology of using supporting evidence to show authenticity of a Saheeh) □ **progression in his work.** (Imam Muslim's work sometimes doesn't meet the strict conditions of Saheeh from the outset/offset but elevated to Saheeh due to supporting evidence, unlike Bukhari who was Saheeh from very beginning-not mutaabaat/shaahid.
- This unique approach of Imam Muslim □ allows many hadiths which could be forbidden from the Sihah, to be included in it.
- Shows the student/reader the mechanism of hadith elevation due to support & gives him an idea of how it happens.

So, Saheeh al Muslim follows the trend of his friend, Imam Bukhari & reflects the demand and popularity of this trend in their time.

The two Sihah – Saheeh Bukhari and Saheeh Muslim – finish looked at them now we look at the Sunnan and how they differ from the Sihah in its approach – classification and conditions

Imam Abi Dawood(202-275 AH)

- Full **Name**-*Sulayman ibn Ash'at ibn Amru al Azdi al Sajistaani*
- Contemporary of Imam Muslim, but 1 yr older & lived longer.
- **His teachers**-Qutaybah ibn Sa'ad, Ahmed ibn Hanbal, Yahya ibn Mueen. Latter 2- teachers of Imaam Bukhari □ same teachers, area, friends, travelled together, etc □ so benefitted from each other in this unique period, making immense sacrifices.
- Comments on **Abi Dawood's skill**.
 - Sheikh Ibrahim al Harbi-Hadith is like an elastic in Abi Dawood's hands, like metal was made liquid at hands of Prophet Dawood. (Prophet Dawood had gift of metal moulding & could re-cast them into various types □ mastery/power over metal □ analogy-Imam Dawood could do similar with hadith, since so familiar and thorough, had a macro & micro view.)

Please note

- Sheik Shafiq started to talk about **Sunan Al Kubra** which is the book by Imam An Nasaee – please scroll down to Imam An Nasaee for notes
- The part highlighted in green and pink I am not sure where it goes – if it is placed under the correct Imam

Imam Abi Dawood:

Notes

- 4,800 musnad & muttasil hadiths, 600 mursal hadiths. Total Hadiths-5,274 hadiths approx
- Legislative approach to hadith, provides us legal injunctions, of benefit, sunun have been the main source of fiqh scholars to derive the various evidences and provide the various ruling for conduct in our lives..
- *.Nobody has compiled so many ahadith ahkaam prior to him,except Abi Yousaf,the companion and friend of Abu Hanifa,he composed ahkaam ul hadith around 1,100 hadith ,which is a far cry from 5000 plus of Abu Dawood...*
- It concentrated on the Ahkaam, not progressive,(that was once Sunun then turned into Mujtaba),but Ahkaam only.
-
- Classification of strengths of hadiths differ from predecessors □ introduces “Saalih” hadeeth (=Hasan daeef)according to Imam Abi Dawood
- This is prior to Imam Abi Dawood and more specifically Imam Tirmizi,classification was either Sahih or Daeef-
- Imam Ibn Taimiya discussed that Hadeeth Daeef Yumalbihi or Daeef Layaumalbihi and that it was indicative of the Hassan category,in that it is weak ,we use it/enact upon it or we don’t act upon it/leave it,one acted upon is Hujja indicates this Hassan category,not same Dabt and Adala as that of Sahi,but of a lesser ,those hadith which are of lesser strength than sahih, but cannot be rejected,we have seen in the terminology of Ilm Jarh Tadeel and the various classification systems .just how this Salih Hadeeth works
- and are considered to be source of ahkaam, due to evidence. (Maybe he felt the Sihah forbade many different hadiths, which in his view fit the category of being a hujjah to be enacted upon, but just coz of a lesser level of dabt & adaala, not included □ so felt a lot of info & guidance has been excluded □ due his desire to include these, he identified the “Saalih” category. Majority of his hadiths are Saalih □ shows the large no. of hadiths available in less stringent conditions. ➤ Great contribution to hadith.
- **Valid criticism**-included many Maraseel. (Mursal hadeeth)
 - ✴ He was a bit lax in accepting mursal hadiths, coz he viewed them acceptable as long as they- not weak, no accusations in isnaad & doesn’t contradict with a Saheeh.
 - ✴ But we cant accept mursal, coz its a lenient form of hujjah & cannot apply it without having any other hadiths on that subject.
 - ✴ Muhadditheen & scholars-Mursal can only be accepted with supporting evidences from Muttasil & Musnad.

Notes

- Follows a similar way of **organisation/classification like Imam Muslim & Malik- Fiqhi type**
 - shows his vast knowledge of Fiqh, coz sub-headings in this broad Fiqh category are very minute &
 - Shows his knowledge of the minute/subtle details of Fiqh. Eg. Chapter of Adaab/Etiquette-180 subheadings-many hadiths in each as support, like Imam Muslim.
- Will give Shahawid and mutabaat to build and strengthen the hadeeth
- Unlike Muslim & Bukhari, focus more on the hadith, rather than the criticism of hadith, since he accepted many hasan/saaliḥ hadiths not accepted by Bukhari & Muslim
- Like Imam Muslim and also Imam Malik (first to publish book in this fiqh classification), Al Nasai also follows similar classification in his work.

Imam An Nasaee (215-303 AH)

It allows us to live with the Sunnah-since his work consists of the acts of Fi'liyyah (practical hadith), Qawliyyah (verbal), Taqreer (decisions), Sifah of Prophet saw (attributes)---so, we're living the Seerah due to more hadiths available

- Name-*Abu Abdur Rahman Ahmed ibn Shu'ayb an Nisaaee* • Contributed a lot to Sunan.
- **Story-** He met Sheikh Al Harith ibn Masqayn, hadith scholar
 - wouldn't allow Nasaee to listen to his hadiths since a hat he wore resembled royal family's
 - Imam Nasaee would sit outside the door & listen
 - even mentions this in his book, when quoting hadiths from the Sheikh, that he heard from him thru the door-not a direct form of Tahammul.

Book-As Sunan al Kubra

- Comprehensive book of hadith-including Fadaail A'maal, ahkaam al hadith, Seera, maraseel, dua'aa, tafseer....
- Comprehensive book of hadeeth inclusive of
 - the Fadaail amal ,
 - qualities of Imam Ali,
 - practices of day and night (amal ayam ul Layl) and
 - Ahkaam alhadeeth ,
 - Seerah shama'il ,
 - Maraseel, dua'aa ,
 - tafseer book,
 - Lots of repetition – he will repeat the isnaad of the hadeeth

Al Mujtaba

- He then composed **Al-Mujtaba** - like the chosen, what it does is it extracts from his Sunan the hadith ahkaam, does not include the fadaail amal , tafseer, rather it **focuses on Ahkaam ul Hadeeth**, largely known as Sunan of Sunan an Nasaee

Notes

- **Al Mujtaba**- Ahkaam hadiths(legislative hadiths which provide rulings) taken from *Sunan al Kubra* and put in a separate book, *Al Mujtaba* (takes only the ahkaam al hadeeth (leaves out Fadaail A'maal, tafseer, etc.)
- **Lot of repetition**. Treats a topic by theme-if hadith applicable to 1+ theme, then it's repeated there also- both hadith & isnaad. (Eg. Same hadeeth repeated in Ibaadaat & Muaamalaat.
- Others Imams also repeated, **but Imam Nasaee gave entire isnaad+hadith again. Imam Bukharee- Mutabaa'at-did it Muallaqan-omitted isnaad** which were mentioned elsewhere, to make it concise & save time.)
- A lot of hadith in Nasaee, can be found in the Saheehayn (Bukhari & Muslim)
- Indicates the level of authenticity of his work. Also,
- **An Nasaee's work is referred to by many many great scholars, probably more than any other Sunan except Jaami'at Tirmidhee**, due to authenticity of Nasaee's hadith, comprehensive scope of work, being ➤ A Fiqh classification system
- **Retrieving hadiths easier by looking at topics & getting similar hadiths so very helpful to those engaged in Fiqh.)**
- *Mujtaba of Imam Nasaee*, also better known as *Sunan an Nasaee*

Imam at Tirmidhee

- 209-279 AH
- Full name- *Abu Eesa Muhammad ibn Eesa ibn Sawra as Sulamee at Tirmidhee*
- Studied under many of Imam Muslim's & Bukhari's teachers-Ishaq ibn Raahaway(Amir Ul Momineen Hadeeth), etc.
- Followed a different classification system-built on the Sihah, by including Hasan.
- **'Hasan'-coined by Tirmidhee**- gave a large body to hadith literature by including Hasan.
- **Scholar of Illal al hadeeth, like Imam Muslim**-so able to navigate the difficult area between Hasan & Saheeh, due to knowledge of the narrators, and elevate them critically to Hasan /Saheeh /Yuhtaj bihee/ not Yuhtaj bihee. So made conditions to accept/reject hadiths for Hasan category

Book-Jaami' at Tirmidhee

- Very comprehensive-includes Fadaail A'maal, ahkaam....
- (Also in Jaami'at Tirmidhee)-presents the usool/principles of Fiqh from various scholars in various regions.In his book, there's lot of info on the science of hadith, not just hadith alone.
- Also, Hasan Saheeh & Hasan-so identifies diff. levels of Hasan.
 - He identifies many reasons for rejecting/accusing hadith- o like 1 person's conditions causing jarh to isnaad don't fit another person's (Majrooh for 1, not Majrooh for another. Majrooh-accused/inflicted by jarh.)

Notes

- Can't reject hadith from those labelled 'weak' → maybe old or even the accusations were false. So need more investigations about time & accusation.
- (Noble & useful approach- allows more hadith which are authentic/ hujjah/ authoritative by investigating it further with more comprehensive, fair & enduring critique into Raawi's life, from beginning to end. – Chronological life – early in his life he could be strong – a thiqa later he could be weak
- Eg. Category of Ghalat-person commits mistakes. Youth-person has good memory → old age-memory declines, so commits mistakes. But this is a Jarh category ie. Committing mistakes → level of credibility lowered. But here it's only due to natural factors of aging (no crimes, bad intention)
 - so not fair to consider him weak → fair to note that he was once strong, but became weak later, due to this. This also gives honour (sharf) to narrators & doesn't belittle his efforts. → Shows us the maturity of this method of Hadith critique.)
- Hadith categorized by him, on a **theme oriented approach** (Theme given-many hadith relating to that presented) → benefits like other Sunan-easy retrieval, progression of Hadith, supporting Hadith through Mutaba'at and Shawaahid.

Summary

- ✚ All scholars-Imam Bukhari, Tirmidhi, Nasaee, etc-contemporaries-learnt from similar sheikhs, took from similar sources, travelled together, discussed, ate together, etc. → so vouched for each other's credibility.
- ✚ Served various regions of Muslims world. Like stars giving direction to ppl, educating future generations. Made great sacrifices.
- ✚ Their time encouraged this.
- ✚ Pioneers of their time. Followed predecessors like their own teachers, 4 major madhab's Imams, etc. True leaders in their own right, highly pious & committed to Islam → shown by their efforts which developed their knowledge & preserved it.
- ✚ **Balanced knowledge & action perfectly.** Their works remain relevant to this day, withstood major criticism, remained an authoritative source & direction to guide ppl so many centuries later.
- ✚ May Allah guide us to be like them

Dr. Bilal's *Usool al Hadeeth*- pgs 175-188

mutaabaat (others isnaads for same hadith)

shawaahid (other hadiths with same meaning in diff or same isnad)

Majrooh-accused/inflicted by jarh

Sharf – honour

Notes

Module 23 - Women's Contribution to Hadeeth

- Qur'anic attitude towards women
- Active role they played in the early society of believers.
- Female scholars and famous narrators of Hadeeth & active roles they played in the intellectual and social circles of the Muslim community.
- Women in all levels-narrators, criticism, scholars...
- Women played an active role-not only in Hadith, but in all the fields in Islam.

Status of Women in Islam - Qur'an & Hadith:

- Low status of woman in Jaahiliyyah (pre-Islamic times)
- Baby girls buried alive (fear of poverty, burden/curse to family). 'Girls are useless' attitude.
- Sura Nahr, v 28-29- Arabs despaired when girl's birth announced.
- Islam gave human rights to women-women are like men – both are creations of Allah
 - Same origin-both human, have souls,
 - Certain qualities & limitations, enjoy equal rights, treated equally→so men should respect them & give them their requirements, etc.
 - Allah views creation as same-no distinction between gender- main purpose is to worship Allah-whether male/female – Surah Zariat vs 56
- Surah Nisa v. 1 – O people Fear your Lord who created from one from which He created his partner and from both of you come many men and women – women like men – comes from same origin
- Sura Nisa, v 124- whoever does righteous from male and female, get reward-both separately mentioned.
- In Arabic, generally masculine tense includes feminine tense when addressing→so women included always,
- Sometimes Allah specifically mentions women to
 - Emphasize their importance & equality in worship, accountability, duties, obligations, objectives, means, and sources of guidance (Qur'an & Sunnah).
 - Same like men – as human beings
 - Women not inferior to men
 - Not viewed like an extra part of man
- Islam-woman has independent status-accountable to Allah on Qiyamah for her obligation to worship Allah.
- Same duty as man-Khilafah/vicegerent in calling people to Allah.

Notes

- Special status of respect/ honour, above men, given to women by Allah. Eg ○ Sura Luqmaan, v 14- mother's hardship in childbirth & upbringing of child. ○ Hadith1-Heaven is under mother's feet.
 - Hadith2- Q. Who has most right? – The prophet replied: Your Mother, your mother, your mother. Then father.
- Distinct legal rights/ahkaam for women alone-due to different biological nature.
 - Tahaarah- Periods & post natal bleeding.
 - Fasting, Salah - different ahkaam due to above reasons.
 - Bible, Tawrah, Vedas, Buddhist books...- women not addressed much, no independent status like in Islam.

Amazing how Islam changed women's lowly status from jaahiliyyah, to highly respected one, in just a couple of years with the advent of Islam. Really short period

Difference between Shahaadah (testimony) and Riwaayah (Narrating a Hadeeth)

Shahaadah taken from women due to women's inferiority based on Sura Baqarah, v282 -

...take witness of 2 men, or 1 man & 2 trustworthy women-if 1 woman erred, other would correct/remind her. So, in testimony 1 man=2 women

- People assumed it was 'Mutlaq'-absolute preference to men over women, but this is not the case in other places of Islamic law (particularly to ahkaam pertaining to women's character)
- This verse commonly misunderstood. 'Dayn'-an obligation contracted by 2 parties → why men preferred coz men more knowledgeable about transactions & contracts due to being more engaged in market, society, etc in general.
- Also the verse-doesn't deny women (if no man-women ok), but just shows preference, since he has more knowledge/experience in it.

Shahaada/Testimony

An act which contains liability or directly relating to somebody.

Riwaaya/Narration

No liability, directed towards society in general, not a particular person.

More broad, general.

Role of women in hadith

(Women muhaddith's= Muhaddithaat)

- Conditions of Raawi-same for men & women. No discrimination ever in history on this issue.
 - (only maybe due to urf/custom of ppl of certain time) ○ Women can be Muhaddithaat / Narrators. ○ Major Muhaddithaat: - Aisha (ra) & Umm Salamah (ra).

Notes

- Some of the golden chains traced to these women – shows important of women narrators
- Active role of women in various events of Islamic history.
 - **Umm Kalthoom** (ra)-old lady – did hijrah of own free will
 - Family pursuing her to Madina – She told Prophet (saw) that they may test her faith with torture if she was sent back to Makkah
 - Prophet (saw) waited till verses of Surah Mumtahanah revealed, v 10-13 □ ○ Shows us that Muslim women were not allowed to be returned to non-muslim family & allowed to lived with Muslim community (unless family embraced Islam).
- Women participated in 1st hijrah to Abyssinia, Bay'atul Aqaba & Shajarah, and nurturing family- major events of Muslim history.
- Only qualities & skills of narrator matter (Adil, Daabit, Thiqah, skilful in hadith, pious, memory, forms of Tahamul), not gender.
 - Eg 1. Fatimah bint Qays report refused by Umar (ra) only because it contradicted (Mukhtalafal) Qur'an (not because she is a woman)
 - Eg 2- Some hadiths narrated by women preferred.
 - Hadith1- Abu Hurayra-cannot fast if have wet dream.
 - Hadith2- Aishah ra-Prophet (saw) did fast. His wife □ so more acquainted with intimate situations □ hadith preferred.
- Sahaabiyah took **active role in society, acquiring knowledge**. Would go & ask Prophet saw abt their personal issues.
 - Eg. Women asking Prophet saw if women had to do ghusl after wet dream,
 - How to clean after monthly periods,
 - Different types of blood (haydh, nifaas, istihaadah, etc.), having different hukmdont pray in haydh & nifaaas, pray in istihaadah. ○ → these knowledge gathered by the Sahaabiyat
- Look at women's issues in Fiqh books.
- Many hadith's about their extensive questions & many narrated by women themselves.
 - Aishah (ra) praised Ansariat – ansar woman - for not being shy in acquiring knowledge.
 - Fatimah bint Qays-narrated a very long narration from Tamim ad Dari about Dajjal → many women memorized long hadith's
 - Imam Tabari's book of long hadith-many narrated by women. ○ Women memorized not only Qur'an, but also hadith & preserved it.
 - Aishah (ra)-narrates a huge number of hadith's

Notes

- Above practice not stopped with Sahaabiyaat, but continued through the ages, though fluctuated in number, area, time due to factors like women being more encouraged or not.
- Imam Malik's daughter memorized most of his Muwatta, (but son didn't) & listened behind a door & corrected people if they made mistakes
 - Shows dedication of women (individual) &
 - Openness in scholars allowing their daughters to partake in Islamic learning (society's support).

(So, all above factors show women are major contributors to development of society & can't be disrespected or denied rights.)

Some great Muhaddithaat's:

1. Adeeba al Madaniyyah-
 - a. narrates many hadiths from Imam Malik.
 - b. Great woman hadith scholar.
2. Umm Muhammad Shuhdaa-
 - a. Daughter of famous scholar Abu Nasr Ahmed ibn Farj ad Deenwari,
 - b. Well versed in hadith & wrote hadiths (had great calligraphy) in Baghdad, Abbasid era.
 - c. For recording hadiths → great precision required → women given this great responsibility.
3. Ummul Kareema bint Ahmed ibn Muhammad ibn Hatim al Mazooriyyah
 - a. Very popular.
 - b. Had one of the strongest isnaads (Saheeh), not just ordinary →
 - c. Strength of hadiths not gender biased – woman hadeeth can be the strongest hadeeth

Sources of Learning for Women

1. Public venues - hadith conferences/councils where scholars gathered in a place
2. Hajj – a major means of acquiring knowledge due to the large no. of scholars present.
 - a. Hajj al Wadaa of Prophet (saw)-many women attended & memorized, knowing Prophet (saw) last major public address & recorded it.
3. Gathered in houses & learnt-Prophet (saw) went & taught his female relatives.
4. Prophet (saw) taught both men & women – women shouldn't feel ashamed to learn.
5. Some Muslim women went to schools which were established to teach hadith & so learnt formally, like men.
 - ➔ So popular misconception of women denied engaging in public participation & society in learning/teaching is a real misconception.
6. Masjids also.
7. Women also travelled-in groups, with families, etc. Eg.
 - a. Ummul Kareema bint Ahmed ibn Muhammad ibn Hatim al Mazooriyyah.
 - b. Umm Abdurrahman Fatima bint Sa'ad al Khair ibn Muhammad ibn Sahl Ansari Andaloosi Nablusi (around 500 AH)

Notes

- c. These played roles in distributing knowledge by travelling, mainly *Umm al Kareema*... - from Mongol regions to Baghdad, Syria, etc. They also had many students.

Historical development of hadith for women (4 stages)


1. 100-200 AH. Early Hijri-Sahaabiyaat narrated huge amounts of ahaadith & participated in society as discussed above.
2. 200-500 AH. Women participation decreased, & men more common –
 - a. During this time sihaah, sunan composed.
 - b. Travelling-easy to get hadiths from men, than women.
 - c. Woman muhaddithaat remained mostly in their areas & learning/teaching easier for women residents, than foreigners.
3. 600-900 AH. Women's participation **peaked**-lots of women.
 - a. Many major events took place-crusades of Palestine, Sham, Mongol invasion → men engaged in jihad
 - b. Centres for learning migrated – to where women Muhadeethath were present in Bagdad
 - c. Women took a very active role & had many students & attempted to spread & preserve the knowledge.
 - d. Ibn Najjar, great muhaddith, received his hadiths from 400 Shuyookhah (women).
 - e. Ibn Asakir- author of Tareekh ad Damishkh – received hadeeth from 80+ women muhaddith.
 - f. So, efforts/sacrifices of women in rebuilding the knowledge of hadith, after the destruction.
4. 1000-1500 AH- General decline of Muslim scholarship due to many factors, but there were exceptions among both men & women. Eg.
 - a. Quraysh at Tabariyyah-jurist & acknowledged scholar of Makkah. Skills well recognised & had many students.
 - b. Umm Al Khair Amat al Khaliq Al Damashqiyyah. Imam Suyoottee says that when she died, a major link to strong isnaads was broken.

These testimonies are just a few examples of women's involvement in various levels a.

In isnaad,

- b. Composing,
- c. Memorizing,
- d. recording,
- e. teaching, or upbringing

Summary-

 Qur'an-women's = men's position. Both actively propagate Islam.

Notes

Women participated of own free will in major events of Islam, which shaped the direction of Islam → we cannot neglect this.

- ✚ Criticism of women's involvement in Muslim civilization → denial of historical truths and ignorance of the Qur'anic respect given to women + the practice of Prophet (saw), sahaabaa, tabieen & all the later generations of Muslims. (Denial/ignorance of tolerance, openness of Muslim culture & society.)
- ✚ Some conservative Muslim societies have shaped their laws such that they inhibit the woman from participating in public & acquire knowledge easily.
- ✚ We should educate people about women's role in history, so efforts can be made to encourage women's participation. And present day technologies, which are quite popular with scholars, could serve this well.

Dr. Bilal's *Usool al Hadeeth*- pgs 219-229

Dr. Bilal's *Fundamental of Hadeeth Studies* page 88 to 92

Module 24 - Ibn Hajar al-Asqalani & his Fath al Baari

- These are later authors, whose books of Hadeeth which we use till now.
- Focused on-explaining the books of earlier scholars of 300-400 AH (not abt the Narrators)
- Eg. Imam Nawawi → looks into Saheeh Muslim.
 Ibn Hajar Asqalani → Saheeh Bukhari
 Muwatta – also receive explanation

Imaam 'Haafiz' Ibn Hajar Asqalani

Birth & Family

- Full Name- *Ahmed ibn Ali ibn Muhammad ibn Ali ibn Ahmed Shihabuddeen Abu Fadl al Kannaanee Alasqalaani*.
- Origin of 'Al Hajar'- maybe referred to Yemeni tribe-Wrong claims.
- Ibn Hajar testimony: that 'Al Hajar' was a name given to his ancestor-maybe Ahmed Shihabuddeen or his father-he's not sure.
- Birth- 22 Shabaan, 773 AH (Feb.1372)
- Asqalaani's family- merchants & traders.
- Father died when he was 4 years
- Egyptian. Born & grew up in Cairo during the era of the Mamlook's ○ Lived after the time of the famous reformer & Mujahid Salahuddeen al Ayyoobi. Many crusades.

Notes

- Egypt politically very strong, (able to repel crusaders) → scholarship flourished as it had financial support.

Education:

- Father died before he was 4years → new guardian- Zakiuddin al Kharoobi (785 AH) Died → Next guardian- Ibn al Qattaan (scholar). So,
- Formal education from Shuyookh interrupted often, but he never gives up learning and was not his own readings.
- Travelled for Hajj with guardian & spent 1 yr in Makkah in 785 AH • Heard about Saheeh Bukhari 1st time.
- Wide knowledge of various hadeeth sciences from many scholars → got Ijaaza (permission by teacher to allow student to teach & a testimony to student's knowledge, understanding, abilities, religious commitment).
- Studied fiqh, language (Arabic), history, poetry, logic, etc → comprehensive knowledge of many fields. Studied hadeeth later.

Teachers:

1. **Zakiuddin** (1st guardian) died in 1385-stopped formal education for 3 yrs.
2. **Ibn Qattan** – resumed studies in his study circle. Notable scholar and 2nd guardian – He also gave him Ijaaza.
3. **Ibn Khaldoon** – famous Historian (732-808). Tunisian scholar (who contributed greatly to study of Islamic history in famous 'Al Muqaddimah'-an intro to his much bigger work 'Kitabul Ibar'-a large collection of historical reports. Al-Muqaddimah set foundations for a new approach to history & rules.) Died in Cairo
 - Ibn Hajr met Khaldoon, who was teaching in Al-Azhar University
 - Interacted with him personally & learnt a lot
4. **Abdur Rahman al Iraaqi** - Famous scholar/muhaddith.
 - Ibn Hajr began his advanced studies in year 790.
 - After 6 yrs (796) he received his first Ijaaza from Abdur-Rahman al Iraaqi
 - Ibn Hajar travelled a lot with him & was plugged into the Hadeeth network & learnt a lot due to this Mulaazamah (close relationship).

Book- Fath al Baari

- Sharh/explanation of Saheeh Bukhaari
- 18 volumes - Last 2 books are an index to navigate the 16 books
- Saheeh Bukhari – size of an average book. Fathul Baari -16 times larger.

Intro of Fath al-Baari

- About Imam Bukhari in general (his education, time & environment, etc.)

Notes

- Reasons why he composed the Saheeh & environmental factors influencing his methodology, etc.
- Explanation of various conditions & methodology of Imam Bukhari. ➤ Presents criticisms against the Saheeh & refutes them thoroughly.

Systematic classification / Retrival systems

- index which makes it easy to navigate – 2 volumes (about 600 pgs approx-each) 2 main features-
 - Has the beginning of the matn of each hadeeth – arranged alphabetically. So if you know the 1st few words → hadeeth easy to find.
 - Arrangement of the Raawis (1st narrator from Sahaaba) or the number of hadeeth
 - Make it easy for us to go to the exact volume & page, with little knowledge of a hadeeth.
 - Has a list of various Kunyas & the chapters they're found in.
- His work shows the great respect and appreciation he had for Imam Bukhari.
- Spent so much time & effort on this - wouldn't have done this if another literature like that was available

His Scholarship- How he treats Saheeh Al Bukhari

- Analyzes with a fine toothed comb.
- Explains the naming of the wording of various chapters, and the wording of the text itself, using a collection of later works which tried to explain Imam Bukhari (like Shawaahid or Mutaaba'aat method of using support).
- Collects from a wide range of sources-from other work's of Imam Bukhari, Imam Muslim, the Sunans, other scholars
 - Shows his wide knowledge from memory and books he had access to
- Linguistic appreciation of words & terms in the hadeeth, and also Imam Bukhari's organisational scheme, and also various issues related to isnaad.
 - Balance of both the primary direction of hadeeth science- Diraaya & Riwaaya of Hadeeth
- Indicates that he viewed Saheeh Bukhari as extremely precise- not just in the selection of authentic hadeeth, but also the systematic way it's organised.

Looking into Fath al Bari - An example: Hadeeth of intention

Hadeeth of intention (*Innamal A'amaalu Binniyyaat.....*)-Actions are by intentions. Hijrah intended for worldly matters, marriage, etc will be for that intention (not for Allah).

- Describes Humaydi (narrator) –
 - Give his name - Abu Bakr ibn Abdulla ibn Zubayr ibn Isa from Quraysh
 - Relative of Khadija ra and of the Prophet

Notes

- Friend and Travelled with Imam Shafiee, -learn from him
- Reason Imam Bukhari presents from this narrator is coz Humaydi is Qurayshi because:
 1. Prophet (saw) said to prefer Qurayshi.
 2. Also Makkan (where it was told – geographical location).
 3. *Wahy*/Revelation (also this chapter)-began in Makkah
 - All these conditions of Tarjeeh/Preference show Bukhaari's intelligence in choosing hadeeth.
- Ibn Uyayna – lived in Makkah & Madinah. Friend of Imam Maalik. Studied from many Tabieen→Shows strong 2nd tabaqah.
- Yahya ibn Saeed - presents the hadeeth either being from a sahabee or tabee'een in his book ibn Mandar - If Alqama is a Sahabi then in this isnaad there are 2 sahaba 2 tabee'een→instead of 1 sahaba and 3 tabee'een –
 - Shows Imam Hajar's wide knowledge of identities of the Sahaaba from the various available sources
 - More Sahabi in isnaad → the stronger it is →so preferred/tarjeeh

Criticisms and Responses

1. Criticism against Imam Bukhari in this Hadeeth –
 - a. Why he presented this hadeeth as the opening hadeeth in chapter of *Wahy*?
 - b. Seems to be no relationship between this hadeeth & *Wahy* (beginning of revelation).

Response- Is it true that this hadeeth has no association with commencement of revelation? - Not true

 - It does have an association with *Wahy* - Sunnah of Prophet (saw) is also *Wahy*.
 - *Wahy* is the explanation of legal actions (A'amaal al Shar'eeah→teaches us actions→Action needs intention→so intention has a strong connection with *Wahy*, if we look at what *Wahy* is practically.
 - Intentions guide actions (actions are the main subject of revelation).
2. Criticism 2_– Imam Bukhari wanted to explain his pure intentions for composing this book (Husnu Niyyatihee).
 - Story of ibn Qays, who made hijrah for marrying a woman
 - Muhajir ibn Qays hadeeth. Sabab (cause of revelation) - Whoever does hijrah for Allah's sake-gets reward for Hijrah. Any other reason - no reward of Hijra.
 - Ibn Hajar presents verses from Qur'an to support Imam Bukhari's methodology, which was to present only hadeeths which also had support in Qur'an – the original source.

Verse 1 - 'They were not ordered to believe & obey Allah except *sincerely*'.

Verse 2 - 'It is incumbent on you, from your religion, the *recommendation of Nuh* (as)'

Notes

- The recommendation was **sincerity in actions**→ so this supports the instruction in the hadeeth.
 - Ibn Hajar also mentions comments of various respected scholars in their books, Other scholars view this hadeeth for its immense benefit:
 - Imaam Shafi'ee, Abudur Rahman Mahdee, Ahmad ibn Hanbal, Ali ibn Madeeni (Imam Bukhari's teacher), Thirmidhi, Abu Dawood, Dar al Qutni - They have shown the importance of this hadeeth by saying it constitutes 1/3rd some said it is 1/4th of Islam.
 - Bayhaqi – he say it constitutes 30 chapters of Fiqh
 - Imam Shafee- it's in 70 chapters of Fiqh,
 - Imam Hajar has presented various scholars remarks, which show us the high position of this hadeeth, implications and meanings → shows eminence of Imam Bukhari.
 - He quotes from Bayhaqi – The acquisition of a slave occurs in 3 things-
 - a. In heart (intention-good/evil),
 - b. Tongue(what he says/doesn't say) and
 - c. Physical actions (what he does)
 - 1st 1/3rd of any action is intention, which should be sincere to be accepted by Allah. And intention is the best among the 3, because pure intention could be an independent form of worship (doesn't need tongue/hands) & u can still get the reward, but the other 2 require intention to be accepted as ibaadah.
 - So these are just some of the many things mentioned about a small hadeeth, by Ibn Hajarisnaad, position of the hadeeth, meaning of Niyyah.
 - Written in red is from Imam Bukhari
 - Written in black is the explanation
- Where it took place - Umar ra narrated it on the mimbar in Prophet's mosque.

Explanation of the matn of the Hadeeth

- A'maal and Niyyaat – Explains why both are plural & not singular or mixed. Provisions- A'maal (actions)-plural of Amal. Niyyaat-pl of Niyyah.
 - a. Scholars-Actions belong to variety of intentions→so plural.
 - b. Verses to support this provision:
 - 'Verily your reward will be what you do' and 'Verily, upon our messenger is the great conveyance (Qur'an)'
 - Shows importance of actions with the Niyyah/intention
 - Shows how Ibn Hajar presents supportive verses at all the diff. stages of the hadeeth, all the minute details
 - Shows his thorough knowledge. (He memorized Qur'an very young, so identifies teachings present in Qur'an & links them to hadeeth.)
- Also, presents questions & answers them. – Do these actions include actions of disbelievers?

Notes

- **Niyyaat- intentions - Is it a rukn(obligatory) or shart(conditional)?**
 - Scholars-Every action has an intention, except those which are natural (eg. eyes close when we sneeze).
 - Man's free will shows choice→intention. Whether acceptable/not.
 - Natural actions are rukn-no choice.
 - For acts of ibaadah, intention is a shart/condition to make it acceptable.
- Looks into the **linguistic aspects of words**→his intensive knowledge of Arabic.
- **For every person is his intention** or The acquisition of every person is his intention
 - Imam Qurtubi- this confirms the 1st part of the hadeeth 'Actions are according to intention'.
 - Others-Intention/Niyaah is needed for those acts which are not self-explanatory.
 - Eg. Intention of ghusl, could be for many reasons-junub, ihram, etc→so requires intention.
 - Actions which are clear - don't require intention - 2 rakaats of Tahiyyatul masjid.
 - Differences of opinion in this.
 - So this hadeeth shows→you only accomplish what you intend – nothing else
- **So whoever emigrated for worldly benefits** - Next provision
 - Dunya presented in a negative light→not an ideal intention of Hijrah, which should be Aakhirah
- Then **Hijrah explained** – Two types
 - a. From a dangerous to a safer place (eg. Hijrah to Abyssinia)
 - b. Popularly known Hijrah - from Makkah to Madinah for Allah's sake, but Qays didn't intend that→shows that's a disliked intention.

In brief: Ibn Hajar

- Presents position of action in intention
- Rewards for the actions
- Intentions needed for righteous actions to be valid.

Summary:

Imam ibn Hajar looks

- ✚ Critically at language
- ✚ Circumstances surrounding Raawi
- ✚ How Imam Bukhaari met the Raawis, heard & then delivered it
- ✚ How he views Imam Bukhari's Saheeh-as a systematic presentation of it.

Also,

Notes

- ✚ Informs us of the large variety of sources of knowledge available, which Imam ibn Hajar uses- Sunan, Saheeh Muslim, other works of Imam Bukhari, other scholars, Qur'an, various criticisms of Jarh wa Ta'deel
- ✚ He's an A'immah in Jarh wa Ta'deel – has his own classification system.
- ✚ Shows his wide knowledge accumulated & reflected in Fathul Baari.
- ✚ This one book has a combination of various sciences of hadeeth-
 - Critique of isnaad,
 - History & development of hadeeth
 - Various forms of literature
 - Various forms of criticisms, refutations
 - Criticism against criticism
 - Various approaches and methods
 - All this is present in Ibn Hajar, who absorbed efforts of predecessors & presented it an effective manner in this book.
- ✚ So, for understanding a hadeeth in a clearer/greater light, students should read Fath al Bari & similar works. THE book in its kind. Suffices us from needing any others.

There is no Hijrah after Fath and no Hijrah after Fath al Baree – this book suffices us – MashaAllah!

Module 25 - Jaami'Uloom al Hikam by Rajab al Hanbali

Textual reading of a work in hadeeth

- ✧ Textual reading of some works in hadeeth, which explain the meanings of chosen hadeeth.
- ✧ Book chosen-Jaami'Uloom al Hikam by Rajab al Hanbali-a compilation of the knowledge & wisdom in the explanation of 50 hadeeths from the leaders in their respective fields.
- ✧ Hadeeths here form the major pillars/foundations in their fields.
- ✧ Includes Imam Nawawi's 40 Hadeeth + 10 more.
- ✧ To teach the readers about the main info about each theme. So knowledge of these 50 hadeeths gives you an idea of the various themes & evidence in the respective fields.

Notes

Rajab al Hanbali

- Died 795 AH.
- Popular book, though not the only work of its kind.
- Among the best explanations available which gives a good example of the various hadeeth sciences & their approaches in a single book

Differences between Jaami'Uloom al Hikam & Asqalaani's Fath al Baari

Fath al Baari

Author- Ibn Hajar Asqalaani.

Huge-18 volumes.

Focus-only Saheeh Bukhari.

Methodology similar, but more comprehensive & in-depth.

Jaami'Uloom al Hikam

Author- Rajab al Hanbali

Only 1 volume.

Many sources.

Methodology similar, though not in-depth.

Focus-linguistic explanation of text + critique of isnaad + other supporting narrations for the same ahadeeth.

Highly systematic. Follows same method throughout whole book.

Repetition in Jaami'Uloom al Hikam

- Slight repetition, but not useless or exactly same repetition.
- Repetition-Similar but different opinions & ahkaam which were presented.
- Gives us a variety of knowledge available on a topic.
- Subtle differences are informative and useful for scholars
 - Hadeeth - "Verily, differences among my ummah is a mercy" refers to differences in Fiqh issues that do not deal with aqeeda
 - Gives a variety of legitimate options in Islam, due to varying circumstances & environment.
- Useful repetition → shows his comprehensive & thorough knowledge of hadeeth & supporting evidences.
- Deals with many issues - etiquettes, method, ahkaam, linguistic appreciation, many reports → shows various branches of hadeeth & how it's been manifested.
 - Not just theoretical conclusion of what's taken place in hadeeth sciences, but the manifestation of how scholars benefitted from the various sciences & demonstrated it's applicability in the study of hadeeth.

Notes

Sample Hadeeth chosen – Hadeeth of Iman

- Long, but informative & gives a good idea of Ibn Rajab's method in this book.
- 2nd hadeeth in the book.
- Hadeeth on Iman.

Hadeeth- Umar (ra) narrates from **Prophet (saw)**:

Umar (ra)-As we were with Nabi Muhammad (saw) on that day, a person came to him wearing a manifest white dress, having rich black hair, you did not see on him any effects of travel, and none of us knew him. He sat in front of Muhammad (saw) till his knees touched his & put both palms on Muhammad (saw)'s lap.

Traveller- "O Muhammad, tell me about Islam."

Prophet (saw)- "Islam is to testify that there is no God but Allah, and Muhammad is his messenger, to fast in Ramadan, to pray the obligatory prayers, to give Zakaat, to perform Hajj if you are capable."

Traveller - "You have told the truth."

(Umar (ra) was surprised that he asked, but confirmed the answer as correct (ie. You don't ask something, if you knew it---means he knew the answer to the Q he asked.) **Traveller**- "Inform me about Iman."

Prophet (saw)- "To believe in Allah, his angels, his books, his messengers, the Day of judgement, in Qadr/predestination-it's good & bad."

Traveller- "You have told the truth." "Inform me about Ihsaan".

Prophet (saw)- "To worship Allah as though you see Him, and though indeed you don't see Him, He verily sees you."

Traveller- You're correct. Tell me about the Hour.

Prophet (saw)-The person asked this does not know more than the questioner. **Traveller**- Then inform me of its signs

Prophet (saw)-A mother gives birth to her boss, barefoot naked shepherds compete in building tall buildings."

Then the traveller left.

Prophet (saw) asked Umar (ra)-Do you know who the questioner was?

Umar (ra)-Allah and His messenger know best.

Prophet (saw)- This was Jibreel who came to teach you the matters regarding your religion. (Reported by Muslim)

Ibn Rajab's methodology of explaining the hadeeth:

- Imam Muslim's the only one who did Takhreej (retrieving) of this hadeeth from Imaam Bukhari
- Explains the various conditions of the isnaad, the tabaqaats → analyses the chain of this hadeeth

Notes

- Presents a few other similar hadeeth (shaahid) for support, with similar meanings, but with different narrators & different chains.
 - In Saheehayn (Bukhari & Muslim). Narrated by Abu Hurayra...similar hadeeth about the stranger, but slightly different. Shaahid/supporting hadeeth which shares the meaning.
 - The shawaahid hadeeth vary in the wording. Sometimes facts added/omitted.
 - Purpose of scholars in giving shawaahid hadeeth-
 - ✴ To give us a clearer picture of the hadeeth.
 - ✴ Strengthen it by presenting more hadeeth.
 - ✴ Provides a basis for Tarjeeh/preference.
 - ✴ Foundation or source for deriving various laws.
 - He presents a hadeeth by Imam Muslim which is even stronger, so doesn't just present different supporting hadeeth's, but also uses his knowledge of their strengths to prefer one over another, depending on isnaad or matn. (ie. He presents & prefers/does Tarjeeh) →
 - ✴ Explains the basis of preference→saves us from doing Tarjeeh.
 - ✴ Easy to identify & refer to where actual preference took place→assures us.
 - ✴ In the abridged version, he also informs us where to find the hadeeth (which book, hadeeth no., etc.)

Explains the hadeeth from the linguistic perspective:

- Islam as explained by Prophet (saw) includes all-
 - ✴ Verbal actions-Shahaadah – testimony of the tongue
 - ✴ Physical actions-Salaah, Zakaah, Sawm & Hajj.(financial and physical) - Shows that all apparent obligatory acts are under Islam. - Eg. If someone prays/fasts→Islam.
- Physical acts

Whoever completes the 5 principles of Islaam, becomes a true Muslim.

Whoever testifies to the two testimonies (Lailaaha.....), becomes a legal Muslim not a true Muslim. Evidence to Support:

Hadeeth1: A Muslim is a person who keeps another Muslim safe from his hand & tongue.

Hadeeth2: Q. Which Islam is the best? A. Prophet (saw)- To feed with food, give salaams to those you know & don't know – Islam is not just testimonies, but many physical acts.

Hadeeth3: Islam is a pillar of light which brightens the way, by worshipping Allah & not associating anything with Him....Salah, Sawm....(presents many acts). This is an imp methodology of Rajab, not only does he give the linguistic appreciation of meaning of text, but his understanding is supported with more hadeeth

 - Gives greater credibility & legitimacy to his understanding.
 - Text becomes authoritative & also understanding becomes authoritative

Notes

- Imaan- Internal qualities of men. Supportive Evidence:
- Qur'an, Verse1 (Baqarah, v 285)-Indeed Prophet (saw) has believed in what was delivered to him from Allah....
 - Verse2 (Baqarah, v277)-Righteousness is Birr-who believes in Allah, day of judgement, angels, books....
- ➔ Internal things, belief in heart of the unseen things. Not physical ➔ Iman is different from Islam
- ➔ Islam- apparent physical actions, Iman-internal beliefs.

Q. Are Iman & Islam synonymous? Or have difference?

A. He presents views of Hadeeth scholar's of Salaf:

1. Iman includes Sayings, actions & intentions. (all are included in Iman). Both Synonymous.
2. Al Awzaee – Our predecessors did not distinguish between actions & Iman.
 - S Anfaal, V 2-3-Verily, when Allah is mentioned, their hearts shake. If some verses were read to them, their belief increases, and on their lord do they trust.
3. Presents various schools' views & their evidences-from Qur'an/Sunnah/Qiyas, then preferences. Very detailed.

➤ **Conclusion-** To do away with the differences-

- ✳ If Islam used independently- includes Islam, Iman & Ihsan, whether physical or internal acts.
- ✳ If Iman used independently, like above, includes all 3.
- ✳ If they were compared with each other (ie. used in same sentence/paragraph)there is a difference between them.
 - ❖ Islam-apparent physical acts which testify to your Iman. ❖ Iman-belief & contentment in heart – internal conviction
 - ❖ Support:
 1. Hadeeth-Imam Ahmad ibn Hanbal's Musnad-Prophet (saw)-Islam is apparent/proclaimed, whereas Iman is in the heart.
 2. Qur'an verse-Bedouins, don't say you have believed (*Lam Tu'min*). Say, you have submitted/become Muslims (*Aslamnaa*) ➔shows a difference in the linguistic meaning of Iman & Islam.
 3. Qur'an-S Hujuraat, v 14-If you indeed obey Allah & His messenger, you will not lose anything from your actions➔shows actions not inclusive of Iman.
 - Sincerity is included within Islam, and to give good counsel to himself & his servants and for your heart to be pure and free from any corruption & envy.

Ihsan

Ihsan- used in Qur'an to include Iman & Islam.

Notes

- ✳ S Maa'idah, v 93- Ihsan is the righteous acts which manifests itself, in connection with one's belief/submission to Allah.
- ✳ Hadeeth-Worship Allah as if you see Him. Even though you don't see Him, He surely sees you - so be consciously aware that Allah watches all your actions & you're assessed for them. (Even when alone, He watches so don't think there's no one to see you committing sins just coz you're alone.) So, Ihsan is piety-fear of Allah-in public or private.
- ✳ Ibn Rajab also says- it indicates that a person who worship's Allah with piety is conscious of Him in all his acts. So strives to attain a higher level of piety & righteousness. This is Ihsan.

So when all 3 (Islam, Ihsan, Iman) used separately-means all 3. But when used in comparison with each other, some difference is there.

Day of Judgement Prophet (saw) said - One who's asked, has no more knowledge than the one who asked.

Important lesson-

- Don't be ashamed to say you don't know something, when you really don't know.
- If Prophet (saw) could say this, then it applies to us even more. We're humans, not infallible. Don't respond when you're unsure of what you know. Support-Qur'an-S Luqmaan, v 34- Only Allah has the knowledge of the Hour, rizq(sustenance), knows what's in people's hearts→only Allah has knowledge of everything, we don't.

Signs of day of Judgement-

- ✳ Mother gives birth to her boss-Mother doesn't receive the respect she deserves from child. Duty of obeying mother is neglected.
- ✳ Barefoot, naked people who become the most envied/popular/role models in society - Values of Islam overturned. Negative qualities cherished.
 - Ignorant people, like farmers, not well educated/civilized compete in building tall buildings.
 - Huge buildings not encouraged in Islam.
 - Prophet (saw) when built Masjid Quba/Nabawi -made it so low, that you could touch the ceiling. Simple, not extravagant
 - Don't focus on furnishing & decorating it. Purpose-worship & centre for Muslim community.

Summary of his work:

Many sciences are present in his work-

- ❖ Critical appreciation of isnaad
 - Forms of Takhreej al hadeeth by comparing various isnaads

Notes

- Uses it as a basis for Tarjeeh/preference. Explaining it from the sources, giving reasons.
- ❖ Criticism of the narrators/ Jarh wa Ta'deel
 - Different forms of Tahammul of the hadeeth's
 - The ittisaal of the hadeeth (whether connected or mursal...)
- ❖ Shawaahid & mutaaba'aat
- ❖ Linguistic aspects-not just by meaning & implication of text, but also supported with other evidences (ie. meaning of the understanding of text was also supported) - credibility of text.

Nowadays, unfortunately, in Islamic studies education which is imparted in other languages besides Arabic (eg. English), students don't have a good appreciation/understanding of Arabic in the Muslim world

- May misunderstand many things
- Their understanding is according to their cultural background → may not be correct.

Most Hadeeth literature-in Arabic

- India & Pakistan-contributed to a lot of Hadeeth literature- and among major centres for Hadeeth learning.
- Confusion takes place in translation, when shubuhaat/controversies discussed in the Sunnah, particularly by Orientalists. **Detailed explanation of Hadeeth:**
- Not only avoid that mistake, but take a step higher by presenting an authoritative explanation due to the support.
- Gives us a sound methodology & its results are binding upon us.
- So when we explain it → there's not much room for arguments because what we present is a Hujjah & entails forms of authority.
- Your own explanation of something → it may be criticized by people, saying it may be your opinion, your understanding/interpretation, etc. → counterproductive in many ways.
- Those living in Muslim minority countries have personally encountered this often. Eg. New Zealand.

The more people read these kinds of hadeeth literature; their religious understanding is guided correctly like the scholars understanding.

Purpose of this module



studied throughout the course.

Explaining & giving evidence to what we

To highly encourage everyone read these kinds of literature.